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AN APPEAL AND A DEFIANCE.

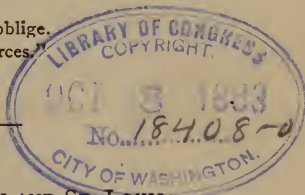
AN APPEAL TO THE GOOD FAITH OF A
PROTESTANT BY BIRTH. A DEFI-
ANCE TO THE REASON OF
A RATIONALIST BY
PROFESSION.

BY
HIS EMINENCE CARDINAL DESCHAMPS,
Archbishop of Malines.

V. A. J. Deschamps.

TRANSLATED FROM THE FRENCH
BY A REDEMPTORIST FATHER.

"L'évidence oblige.
Evidence forces."



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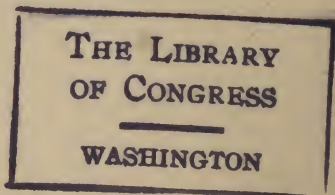
APPROBATION.

IN virtue of the powers we have received from our Most Reverend Father General, and considering the favorable report made to us by two theologians of our Congregation, we allow the publication of the English translation of the pamphlet entitled "Appel et Defi" by His Eminence Cardinal Deschamps.

J. H. P. KOCKERDS, C.SS.R.

Sup. Prov. Belg.

BRUSSELS, 15th October, 1882.



DEDICATION
TO
CARDINAL DESCHAMPS.

YOUR EMINENCE :

It occurs to me that a translator cannot dedicate his labor more fittingly to anyone than to the author of his translation. I would humbly beg your Eminence, therefore, to accept this work, of which you yourself are the author, as a practical proof of the esteem and veneration that the translator has for your Eminence.

I remain your Eminence's

Most humble servant,

THE TRANSLATOR.

P R E F A C E.

BUT few words of preface are needed in presenting to the public a translation of any of Cardinal Deschamps' works. It has probably been a subject of surprise and regret to those who have read his works that so few, as yet, have been translated into English. For the translation itself I must claim great indulgence. This I trust will be granted by those who are aware that truly classical works are the most difficult to translate, and when I state that this translation has been made during the incessant labors of a laborious foreign mission.

THE TRANSLATOR.

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AN APPEAL AND A DEFIANCE.

AT the moment when the still recent attacks of rationalism against the divine foundation of religion were making the greatest sensation, we happened to meet with an English Protestant who had been much struck and still more grieved by a fact that forced itself upon his mind. On the one hand he remarked the absolute silence, or at least the weakness of the few protestations of Protestantism against the attacks of shallow science, while on the other hand he heard the chorus of voices which rose from the Catholic Church, to confess with love and to defend with might, the divinity of the Son of Man, the truth of the Incarnation of the Son of God, this essential truth of which he has said himself: "Whoever shall fall on this stone shall be broken."—(Matt. xxi. 44.) We saw at once that we were in the presence of a *traditional* Protestant, of a Christian attached to his Church in virtue of a Catholic principle ill applied, and we showed him how it was, that Protestantism, if it be faithful to its own principles, found itself necessarily disarmed in the combat with rationalism.

But we endeavored especially to make him understand why the fragments of the Christian weapons which Protestants still possess by means of the Holy Scripture could not have the strength that these divine weapons possess, in the hands of the Church, to give combat to the enemies of the faith, and carry off the victory. Our travelling companion seemed rather pleased than annoyed at this conversation, which lasted until the different directions of our journey forced us to separate. He was on his way to Calais, and we were going to Tournai to prepare a new edition of the pamphlets, which certain circumstances have caused us to publish during the past few years.

It is from this meeting that the thought came to us to add to one of these pamphlets another chapter, in which we give the conversation just mentioned.

But as this last pamphlet had originally been written to unmask the freemasons who were seeking in the Evangelical alliance, recruits to combat the Christian doctrine, we hardly fancy that any one would expect to find in the last Edition of "*Masques Bibliques*" what was wanting to all the preceding editions, viz., the appeal we made to Protestants who are still in good faith, and the defiance we launched against rationalists by means of some detached extracts from larger controversial works.

We believe, therefore, that this last part,

which was quite supplementary to our former work, will make its way better by itself, reach its destination more surely, and be attended with more success, now that it is developed and published under the title it bears at present, which more clearly points out its aim. This aim is at one and the same time to bring back our straying brethren to the full Christian or Catholic truth, to show the numerous disciples of rationalism that reason itself condemns them, and to preserve many a poor soul from the poisoned arrows which the Protestant Propaganda, aided in every way by Freemasonry, aims at them by means of the so-called liberalism of to-day and by all that no longer believe in Jesus Christ.

Moreover papers, reviews, and pamphlets, are making such a determined war on books properly so called, that these last, in order to have a chance of being read, are presented to their readers in portions suited to the appetite. Do not our best writers and even those who tickle the public curiosity the most, by treating of the history of our times, give us their works bit by bit. It is fitting, therefore, that more serious works, and those which have a much deeper interest for souls, should give them the bread of truth in the same way.

This is what Abbé Gratry did when he separated from his "Sophists" the chapter against M. Renan, to form the pamphlet which is so widely spread. Why should we not do the same, since before the publication of

the last work of M. Renan we had already shown in the "*Christ et les Antichrists*," by facts which can not be called in question, that all that he had said of Christianity and the Gospels is evidently without foundation? Why should we not in like manner say to Protestants, if not everything that can be said to prove the falseness of Protestantism, at least a few decisive words that will make their error stare them in the face.

Truth is like a diamond. You can break it in pieces, but each fragment keeps its natural brightness, and proves it is genuine by its lustre. The true religion, from whatever side you look at it, is always recognizable. Its splendor is not dead but living, and its divine life always pierces through the weakness of those who serve as the organ to her voice, and as instruments of action.

CHAPTER I.

An Appeal to the Good Faith of a Protestant by Birth.

YOU are a Protestant because you have been born a Protestant. You belong to the Anglican Church or to the Presbyterian Church, to the high or low Church, you are a Calvinist, a Lutheran, a Methodist, or an Anti-baptist, or a member of any other sect, because your parents have been Anglicans, Presbyterians, Lutherans, Calvinists, or have belonged to some other sect. Naturally speaking this must have been so, and if you say that I have become a Catholic in the same way, I willingly agree with you, with this distinction, that in becoming what you are, as those become what I am, you have become a Protestant in virtue of the Catholic principle, and in spite of the Protestant one. The Catholic principle, as also the principle of reason and common sense, is that religion by its very nature is not and cannot be an open question. It is not any kind of science, but the science of life itself, the science of the aim and end of man, the science of the road one must follow in this world not to lose one's time and trouble. This is the reason why

religion cannot be a mere question, a difficulty or a problem to be solved, a matter of opinion and controversy without a judge, because man has too short a time to pass on earth to search what he must do with life, and God, morally speaking, could not have placed him on the path of time without giving him the reason, or without enlightening him on his end. Providence may well abandon the world to the disputes of men, and to the progress of science, because physical nature—the earth and the heaven,—necessarily continue their course without suffering from our ignorance. But God could not have left man in doubt about the course he is to follow, and in ignorance of the law he is to obey, because man acts freely and with intelligence, and without light from on high would fall into the abyss. *“The word of God on high is the fountain of wisdom.”*—(Ecclus. i. 5.) *“And thy word is a lamp to my feet.”*—(Ps. cxviii. 105.)

Thus in all ages and among all nations, religion has been transmitted as life has been, and as a gift of the author of life. Is it not altogether fitting that the parents who give life, should teach their children why this life has been given them? Have not the parents themselves had to learn this themselves from their fathers? It is thus that in going back from generation to generation, the first family which came from the hands of God must needs have been taught by God, by Him from whom all paternity descends. It is evi-

dent that in such matters parents do not invent but only receive, for they themselves are children with regard to God, before whom all families are as one. This is why domestic society is dependent here on religious society, in which the divinely established authority is invested with the character of spiritual paternity.

It is the character, therefore, of the true faith, to be transmitted as life is from the origin of the human race. This forms the living unity of religion through all ages.

You have been made believe, perhaps, that you are an Anglican, a Methodist, a Lutheran, a Calvinist, or anything else, because you have found in the Bible the opinions of the sect in which you were born. This is a mistake; you are what the teaching of your parents and of your Church have made you, in spite of the Protestant principle which multiplies among you so many Churches, doctrines and negatives. I say *in spite* of the Protestant principles, for you know that Protestantism owes its birth to the negation of the authority of the teaching Church, and to the corresponding affirmation of the all sufficiency of the Bible as the means of preserving and propagating the Christian religion. "*The Bible*," it cries, "*The Bible alone, and the Bible without explanation.*" But this has not prevented, and does not prevent, it from still flooding every day, the East and West with a deluge of little tracts and pamphlets, of all

kinds, in order no doubt the better to prove that the Bible can be understood by itself and has no need of explanation. But it is not only necessary for it to deny in this way the affirmation of its origin, it has also especially to deny the fundamental negation which gave it birth, and after having been born of this negation of the perpetual mission of the ever teaching Church established by Jesus Christ, it resumes again, to its own profit, the Catholic principle, and lives only on condition of teaching, and even of reducing almost all its worship to preaching. Hence, in spite of the principle which causes opinions and sects to abound in Protestantism, you are, like all orthodox Protestants, what the teaching of your parents and your Church have made you. But you will say it is enough to belong to the creed of one's fathers, to be in the right. If this were the case the idolaters would not be wrong.

I grant you it is not enough for error to be traditional in order to enjoy the privileges of truth. Hence we must believe that in bestowing upon us our reason, God has given us sufficient light to discern the work of God from the work of man. It is by our reason that we are the living images of God, and when God comes to us, our reason easily recognizes its principle and its father. We do not therefore cling to God blindly. It is not enough that error should be proposed to us like truth in order to have the same right as truth, for there have

always been wicked men who have broken the divine chain of the true religion, to transmit to their descendants a few broken, rusty and scattered links thereof. But on this account is it less certain that it is of the nature of religious truth to be transmitted as life is? Is it not rather evident that if the evil men of whom we spoke had not more than once troubled the stream it would ever have been sufficient to be of the religion of one's parents to be in the right? Thus the words "*Religion of our fathers*," are so powerful and are never without an echo in our souls. Those words really mean "*The religion of God*." He who really understands the purport of these words will always come to the knowledge of the truth.

No doubt God makes himself known in other ways than by the mark of the living unity of his words in all ages, and when Jesus Christ came to repair the divine chain of truth broken by the sacrilegious abuse of that power which is called "*the liberty of man*!" He manifested the Divinity of His Mission by many other signs, but not the less by the one I have mentioned. He has proved Himself to be God by showing Himself the sole King of Ages. He said on His entry into the world: "*In the head of the book it is written of me*."—(Heb. x. 7.) He said also: "*The law and the prophets are full of me*."—(Luke xxiv. 44.) And lastly, "*I am not come to destroy but to fulfil*."—(Matt. v. 17.) He made two witnesses, of which God alone disposes,

the past and the future, to render testimony to His Divinity. To those who listened to His word, He showed Himself the true master of the past, since He made them read His history divinely, written by the forty centuries that preceded His coming. To us who read the Gospels He has shown Himself the true Master of the future, since He has left us the prophetic announcement replete with wonderful details, and also an evidently* divine promise of the future which seemed scarcely credible, realized under our eyes by the constitution, the marks, the faith, the worship, the action, and the duration of the Universal Church. Here is the Master of ages to whom alone glory belongs. "*Regi sæculorum immortalitati, soli Deo, honor et gloria.*" "To the King of ages, immortal, the only God, be honor and glory."—(I. Tim. i. 17.) Here in very truth is the living unity of the primitive word coming back to man according to the Divine promise to be transmitted to the end of time by a perpetual apostolate. "*Docete usque ad consummationem sæculi.*" "Teach even to the consummation of the world."—(Matt. xxviii. 20.) Listen to me now as children of God. Is it not evident that we must understand the Gospels, the Acts and Epistles of the Apostles, as the Evangelists and the Apostles themselves understood them? Were not the bishops who were placed by them over the primitive

*I say *evidently*, this I will prove later on.

Churches commanded to keep intact *the deposit of the faith*, such as had been confided to them *orally and by writing*.—(Thess. ii. 14.) The living unity of the faith throughout ages is therefore here again the mark of divine truth, and it is evident that the only true way of understanding the Holy Scriptures is the way in which they were *first* understood. Hence it is absurd to open the Bible as many do, to *discover* its meaning; he alone has true Christian sense who seeks in the Sacred Scriptures only for the Divine aliment of the faith, which is ever ancient and ever new.

Follow out the Catholic principle therefore to its last conclusions, and return to unity. Then the Gospels, which hitherto have been a book half closed to you, will henceforth be opened and full of light.

You have read these words of Christ: "Go, teach *all* nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, and behold *I am with you all days even to the consummation of the world*."—(Matt. xxviii. 19, 20.) In these words we have clearly a universal teaching authority, *teach all nations*; a perpetual teaching authority, *teach until the consummation of the world*. There is therefore manifestly an authority which has the divine assistance to preserve the divine teaching, and therefore an authority divinely faithful, or in other words, an infallible depository, of this teaching. "*I am with you all days, even unto the end*." You must therefore show

me on earth a religious authority resting on the divine institution and assistance, affirming itself for this very reason infallible in the domain of the faith, and speaking to all the people as well as to all the centuries since Jesus Christ, or else you must tear up the Bible and cast the leaves to the wind. But up to this where have you come across this authority which teaches, which is universal and perpetual, resting on the promise of infallible assistance made to it by Jesus Christ? Make the avowal therefore that hitherto these divine words have been to you but mere vain words, and that they will only cease to be such, when you read them in the presence of the living fact of Catholicity. For the Church is the work of God, as well as the Holy Scriptures, and you must not separate the two works which have been united by the Almighty, if you have not misunderstood both the one and the other.

You have often read the following words in the Gospel: "*Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven.*"—(Matt. xvi. 18, 19.)

The kingdom of heaven, as you know, is the spiritual empire, the fifth empire which Daniel foretold is not to be destroyed. It is to Peter that Christ has given the keys of this kingdom, and you are aware to whom the keys of a city are given. But this power on which Christ rests this Church, this corner-

stone of His divine edifice, where have you found it? Since Jesus Christ, where reigns this supreme authority, which no power has been or ever will be able to destroy? Raise your eyes and look at Rome, see there Peter always reigning in his successors, and at last understand that the solemn promise of the Gospel is not in vain.

Doubtless you have been struck at the scene in which the Gospel shows us Jesus Christ when He appeared to His Apostles after His resurrection; showed them those divine sources of pardon, His wounds: breathed upon them the spirit of mercy in His divine breath and addressed to them these solemn words: "*Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.*"—(John xx. 22, 23.) But have you been able to understand these wondrous words? God alone has power to forgive sins: this power He has communicated to the apostolate, to the authority which He has given to His Church: but where have you found the traces of this most wonderful power? Look, oh! Christian, and see it full of life in the Catholic Church, within which pardon descends by the hands of the priest on all the consciences ready to receive it, on all those souls who humble themselves and confess themselves guilty. Confession, such as it exists in the Church, such as it is practiced by the wise and the ignorant, by the Pope as well as by the low-

liest of the faithful, by kings as by people, is a fact which is so superhuman that divine institution can alone account for it. But on the other hand, how can you explain the words of the Gospel which I have just quoted? Once again, therefore, the Gospel announces the Church and the Church explains the Gospel. You must not separate these two gifts of God from each other unless you wish to lose both.

Finally you have read, both in the Old and in the New Testament, in the Psalms, in the Prophets, in the Gospels, and in the Epistles, the following words, whose mysterious connection must have struck you:

"I have no pleasure in you," said the Lord to the people of old, *"but behold from the rising of the sun even to the going down, my name is great among the Gentiles, and there is offered to my name a clean offering."*—(Malac. i. 10, 11.) The royal prophet, speaking of Christ the high priest of the new covenant, cries out: *"The Lord said to my Lord, thou art a priest for ever according to the order of Melchisedech"* (Ps. cix.), namely of the pontiff who blessed Abraham, the father of the true believers, and *who offered to God bread and wine because he was the priest of the Most High.*—(Gen. xiv. 18.)

"I am the living bread which came down from heaven," says Jesus Christ himself, speaking of the participation in the sacrifice of the New Law; *"he who eats this bread shall live*

forever; and the bread which I shall give is my flesh, for the life of the world." And as the Jews murmured on hearing these words, Jesus Christ continued, "*Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him.*"—(St. John vi.)

On the eve of his death, after having celebrated with his disciples the supper of the ancient alliance, which was such a wondrous figure of the New, he dispelled the figurative shades of the past by the institution of the great reality which was to remain in all future ages.

"And taking bread, he gave thanks and brake; and gave to them saying: This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you."—(St. Luke xxii.)

"For I have received of the Lord," says the great Apostle to the first Christians, *"that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat; this is my body, which shall be delivered for you; do this for the commemoration*

of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood; this do ye, as often as you shall drink for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until he come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, SHALL BE GUILTY OF THE BODY AND OF THE BLOOD OF THE LORD. But let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, EATETH AND DRINKETH JUDGMENT TO HIMSELF, NOT DISCERNING THE BODY OF THE LORD."—(I. Cor. xi.)

Elsewhere comparing this spotless victim with the victims which were offered to idols in the pagan sacrifices, St. Paul says to the Christians: "*You cannot be partakers of the table of the Lord and of the table of devils.*"—(I. Cor. x.) Then referring to the shadows of the Mosiac sacrifices, he adds, "*We have an altar whereof THEY HAVE NO POWER TO EAT who serve the tabernacle.*"—(Heb. xiii.) "*The bread which we break, is it not the partaking of the body of the Lord, and the chalice which we bless, is it not the communion of the blood of Christ?*"—(I. Cor. x.)

Now have you never been struck with the agreement of these words of the two Testaments? You must acknowledge that they are full of mystery, and that of yourself you can get but little light from them. Where is the sacrifice which is to be offered forever accord-

ing to the order of Melchisedech? Where is the victim without blemish that is offered in all places from the East to the West, among all nations? Open your eyes and look at the Catholic Church; there you will see the pure and bloodless victim *who gives life to the world, the true living bread descended from heaven*—(St. John vi.), offered always and everywhere by the hands of a new priesthood in memory of the bloody sacrifice once consummated on the cross.—(Heb. vii.)

Consider seriously and tell me if this fact is human; on the one side to see but the species of bread and wine, and on the other nations prostrate in adoration. How can you explain this way of acting without the help of the true word and the power of God? The Eucharistic worship is the worship of civilized nations. It has been and still is an object of intense veneration to the greatest minds of all ages from Origen to Leibnitz, from Clement of Alexandria to Descartes, from Augustine to Pascal, from Chrysostom to Bossuet. It is a source of consolation and life to the learned as well as to the simple; it is, as it were, the heart of Christianity, which is the soul of the world. Now this profound mystery is an actual, perpetual and universal fact! Once again I ask you, how can you explain this without the power of God?*

* We propose these questions to rationalists as well as to Protestants.

have seen, that can explain the Holy Scriptures, yet how should we know of this mystery were it not for the divine institution which the Holy Scriptures relate to us. Here then again, as elsewhere, the Church explains the Scriptures, the Scriptures the Church; and from the union of these two gifts of God, light is poured forth abundantly from on high. Separate these two gifts and everything is again enveloped in darkness.

Cease then to separate them, and the union of the living with the written word will give you in all its fulness that truth of which Protestantism has given you a few shreds. Consider how it has rent the truth asunder.

Faith saves us but by means of the charity which it inspires. Protestantism, through the unmistakable voice of its patriarchs, separates faith from charity and declares that faith, without good works, is sufficient to make us partake in the fruits of Redemption.

Hope rests, by means of prayer, on the merits of Jesus Christ, but Jesus Christ Himself wills that we should go to Him in company with our brethren in heaven and on earth, with the men and angels who have already won their crown, and above all in company with that great model of hope and prayer, with *Mary of whom Jesus was born*. (St. Matt. 1: 16.) This living union, *this Communion of Saints* (Apostles' Creed) which the Apostles preached to the whole world, which has been believed and practiced in all ages, which is graven on the

stones of the catacombs and on all the monuments of the Apostolic churches, this it is that Protestantism rejects; and pretends that the Church Militant cannot speak to the Church Triumphant, nor make its groanings heard in heaven, as if any distance were too great for the voice of the heart, or of tears, and as if silence itself did not speak to spirits.

In Protestantism divine love is separated from worship, which is but the divine expression of this love; especially in the Eucharist, which is the heart of Christianity, grace is separated from its great reservoirs, the Sacraments; the one great sacrifice of Redemption, is separated from its perpetual oblation on the altars of the New Covenant; the universal society established by Jesus Christ is separated from the authority which Christ Himself placed as its foundation; the written word is separated from the living tradition which shows its origin and its meaning, and this very Scripture is divided, the texts are divided, the context, the unity, that is to say, the truth, is hidden, as was done by him who combatted Christ with the Bible in the temptation in the desert.

Leave, therefore, this work of the spirit of division, return to the work of the spirit of love and union, yield to the evidence of this divine work, *veni et vide, Come and see*, (St. John i. 46) and an experience sweeter far than evidence will teach you more fully where are to be found in their plenitude "*the truth and the life.*"—(St. John xiv. 6.)

Then will you be delivered of the burden with which your conscience cannot but be oppressed, when you see Protestantism become through its own principles a weapon in the hands of rationalism to combat the Christian faith and the divinity of Jesus Christ.

Then also will you experience a heartfelt satisfaction and a holy pride in belonging to that Church which alone enjoys the privilege of being feared and hated by the enemies of the faith, by rationalists and by antichristian societies.

Then, in fine, will you find in the Catholic faith a shield which is proof against the darts of incredulity, and a *divine weapon*—(Ephes. vi. 11-13), which will give scepticism its death-blow. It is easy for you to substantiate what I now affirm, by what is taking place at this very hour, for you have certainly heard something of the favor with which the press has received the sacrilegious romance published by M. Renan under the title of *Life of Christ*. Well now, the dreams which this writer gives as history are dissipated like the morning mist before the sun, by the fact of the Catholic Church. What I proved just now, when I showed you Jesus Christ disposing of the future as the true King of ages, will have made you understand already what I mean. Before, however, bringing you in presence of this great fact which Protestantism has hidden from your eyes, a living fact which follows up criticism to its last strongholds, I wish first to grant you what is due to you.

I own, therefore, that it is only necessary for a person to know how to read, whether he be a Catholic or not, in order to find in the Gospels the proof of the gross ignorance or signal bad faith of M. Renan, when he affirms for example that "it is only in the Gospel of St. John that Jesus makes use of the expression of Son of God, or of Son, in speaking of Himself. Certainly you could say, as I could to M. Renan: But do the following words occur in the Gospel of St John: *"And the high-priest rising up said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ* THE SON OF GOD. *Jesus saith to him: THOU HAST SAID IT. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: HE HATH BLASPHEMED: what further need have we of witnesses? Behold now you have heard the blasphemy; what think you? But they answering, said: He is guilty of death."*—(St. Matt. xxiv. 62–66). It is not only therefore in the Gospel of St. John that we read: *"He ought to die because he made himself the Son of God."*—(John xix. 7.) No; both St. Luke and St. Mark are just as explicit as St. Matthew: *"They brought him into their council, saying; If thou be the Christ tell us. And he saith to them: If I*

shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? Who said: You say that I am."—(St. Luke xxii. 66-70.) Elsewhere we read: "*Again the high-priest asked him, and said to him: Art thou the Christ, the Son of the Blessed God? And Jesus saith to him: I am; and you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high-priest rending his garments saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death."*—(Mark xiv. 61-64.)

He was in very deed, because he willed to be so. "*Oblatus est quia ipse volunt,*"—(Is. liii. 7.) *He was offered because he willed it.* The Son of God having become Son of Man in his incarnation to pay the penalty for guilty mankind, it is true therefore that he died because He was the Son of God. The great sacrifice of reparation to which the bloody types of all religions, since the beginning of the world, testify, could not be worthily offered to the Divine Justice save by a divine person. But we must draw off our attention from these great thoughts to consider the follies advanced by M. Renan. I grant you, therefore, that without being a Catholic you can convict him

either of ignorance or of bad faith, on placing under his eyes the following words of Christ in St. Matthew: "*All things are delivered to me by my Father. And no one knoweth the Son but the Father, neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal him;*" (St. Matt. xi. 27.) as also the following words in which the beginning and end of redemption are declared by Christ: "*Go therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*"—(St. Matt. xxviii. 19.)

I acknowledge that without being a Catholic you have a right, as I myself have, to appreciate at their just value other dreams borrowed by M. Renan from Germany, who is abandoning them; for instance, the miracles he imagines to explain the facts which he admits; the existence of the Gospels in the form in which we now have them from the very beginning of the Christian era. According to Renan, St. Matthew collected the *sentences* of Christ; St. Mark the facts and the *anecdotes*, according to what St. Peter had told him. These books were exchanged among the Christians. "The poor man having but one book, put down in it all that he liked, and thus each finished his own copy as best pleased him. It is in this manner that the Gospels of St. Mark and St. Matthew appeared one day in all the Churches of the East and the West, *each Church possessing exactly*

the same text. Thus therefore is it that these inimitable books, whose author Rousseau himself declared, in a moment of sincerity, must have been more than a hero, thus, I say, is it that these pages, so incomparable in grandeur, simplicity, elevation, fecundity and in harmonious unity, came forth 'from an obscure and entirely popular source'; and merely by chance." Certainly common sense alone suffices to see here two miracles of the first order, and to affirm without fear of contradiction that in this account the wonderful is only surpassed by the absurd. You have therefore the right, as a reasonable man, without even being a Catholic, to address M. Renan in the following words of an eminent professor of Sorbonne: "To understand fully the weakness of such romantic theories, it is sufficient to apply them to another subject. You believe that Cæsar is the author of the Commentaries that bear his name. But you are mistaken. Cæsar only left a few notes on the wars in Gaul. These notes were circulated among his lieutenants and other companions in arms. Each one added to the notes what he himself remembered, making no scruple to make additions, to combine facts differently, and to fill up the primitive texts with all kinds of rumors. In short each one put in his copy what best pleased him. This work lasted for twenty years. Then by the greatest chance it was found that all these agents of an obscure and purely popular elaboration, had hit upon ex-

actly the same text, which the literary world had foolishly attributed to Cæsar. If I dared to insult my readers by proposing to them such an hypothesis, I know not what they would answer. But should they only treat me as a dreamer I should think myself lucky to have escaped general derision at so cheap a rate."—(Abbe Treppel.)

This is what you have the same right to answer as ourselves to Renan, and to all the German biblicists turned Frenchmen. But, after having torn away the veil which hid from your eyes the full view of the Church, you will not have the intellectual satisfaction of seeing yourselves, and of showing others, the invincible argument which is furnished by the very existence of this Church as it stands before you in relation to the New Testament to prove to rationalists the divine character of both the one and the other. I intend therefore to show you now from *the point of view of reason* what I have just shown you from *the point of view of a believer* in the Holy Scriptures. It is to do this the better, that I take leave of you for the present in order to address myself directly to rationalists. I shall on this account be obliged to enlarge my subject and not treat of the fact which I have just promised you till I have proved another truth which you already admit, but which rationalism pretends not to see. Moreover, as both these facts can finally be resolved into one, looked at under different

aspects, the remembrance of what you know already will assist you much in enjoying the view of what has hitherto been hidden from you. Listen then, and you will understand that it is of no use for M. Renan, for his disciples and their masters, to take flight on the wings of a superficial criticism to the olden times or distant epochs whence they come back at their ease, when the truth from which they wish to fly pursues them without pity, as a fact ever living and ever conquering.

CHAPTER II.

A Defiance to the Reason of a Rationalist.

YOU profess to respect the light of reason, and you acknowledge that evidence obliges assent. Well now, I defy your reason, provided it considers the matter with attention, not to see that the divine character of Christianity and of the Holy Scriptures shines forth in two different ways with the evidence of a fact more clear than the light of day.

I could prove my point by presenting to your mind a whole chain of facts equally decisive, but I wish to curtail the rational test to which I invite you by choosing from among all these facts, the one that corresponds the best to the state of the errors of the day; the one that the "haute critique," as it is called, attacks. The fact which in its turn attacks the "haute critique," and follows it up to its last entrenchments, by means of what even the latter acknowledges, that which it sees with its eyes and touches with its hands.

What then does it acknowledge, or see, or hold in its hands, that can convince it?

In the first place two books, whose antiquity it acknowledges, and which are known by the

names of the New and the Old Testament. It acknowledges that the first, even with regard to the most recent events that are recorded therein, is anterior by many centuries to the second, and that the second, in the very form in which we now have it, dates at least from the end of the first century of our era.

This is all that is necessary. It is enough to place this book of the Old Testament, with the antiquity that it is granted it possesses, face to face with Christ and the Gospels; it is enough to place the book of the Gospels, the New Testament, with the antiquity which is granted to it, face to face with the fact of the Church, such as it exists under your very eyes, to prove evidently the divine mission of Jesus Christ, the divine mission of the Church, and the divine character of the Scriptures. Let us see, then, if this is sufficient.

I.

THE BIBLICAL FACT OF THE TWO TESTAMENTS FROM THE POINT OF VIEW OF REASON.

“Do not let infidels think that they can escape from God,” says Bossuet; “for He has given to His Scripture a divine mark which nothing can obliterate. This is the relation of the two Testaments. No one doubts that the Old Testament was written before the New. *Nothing more is required.* By the relation which these Testaments bear to one another

both the one and the other are proved to be divine. Both have the same design and end in view; the one prepares the way for the perfection which the other shows forth; the one lays the foundation, the other completes the edifice. In one word, the one predicts what the other shows as accomplished. Thus all ages are united together, and the eternal design of Divine Providence is revealed to us."

You see that Bossuet does not ask you to believe without proofs. He does not demand at first an act of faith in the Bible, but an act of reason, and he defies your reason to escape from God and to look without seeing, and without seeing evidently in the Scriptures the work of Him who, "*holding all things in his hands, could alone begin and continue a plan in which all ages are comprised.*"

No one is obliged to believe without seeing that he is bound to believe according to the words of St. Thomas Aquin: "*Nemo enim crederet nisi videret ea esse credenda,*" and that reason, before giving assent by faith to the word of God, must see that it is really God that speaks. "Look then, and you will see: What is the soul of the whole of the Old Testament?" What is the thought that makes its unity even according to the opinion of rationalists? It is the thought of the Messiah. It is what the ideologists now-a-days call the "*Messianic idea,*" as if by a mere word they could get rid of

the immortal fact which forces itself upon them.*

It is so constant that the whole ancient law tends to the Messias, whom the Jews still expect according to those words which, as well as all others, will be accomplished: "I have come in the name of my Father, and you have not received me; another will come, in his own name, and him you will receive."

The Incarnate Word here speaks of the great impostor who will one day usurp the place of Christ among all the people, beginning with the Jews, who will think to find in him the one whom they have always expected. If they have always expected him, it is because the old law, by its institutions, its figures and its prophecies, wholly tended to Christ as to its centre.

* Faith in the fall of man, and the expectation of his Redemption by the *Desired of the nations*, does not belong to one people alone, but to all nations. The universality of bloody sacrifices is but the expression of one and of the other, and as the deep shadow of the primitive revelation. The frivolity of the eighteenth century has made vain efforts to escape from this sombre vision or to misinterpret its meaning; a meaning proved invincibly by universal traditions, which no longer render it possible for science to doubt of the thought or remembrance of the human race. But in this place we do not wish to insist upon a fact that we have proved at length elsewhere. You will there see that in spite of their profanation by idolatry, the general traditions are still intelligible. But here we only rest our argument on the Bible, where these traditions have remained unprofaned.

Let us follow the great lines of this written monument. The divine promise is engraven on the very frontispiece of the monument, on the first page of the Bible, along with the history of our origin. We there see the woman seduced by the spirit of disobedience and revolt, causing the head of humanity to partake in her fall. But at the same time we see the promised woman, the woman by excellence, the new Eve, the Mother of the human race which is regenerated by Him who is to be born of her one day, and triumph over the conqueror of the first Eve. "*Et ait Dominus Deus ad serpentem: Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum.*"*

It was not till several centuries after the dispersion of the family of Noe that idolatry began to spread itself over the earth. But at the very commencement of this great heresy of olden times God protested against it, and protested as became God, by making a whole people a living monument raised to keep alive the memory of the creation, of the primitive revelation, and of the expected Redemption. It was to the father of this monumental people, placed in the midst of the great infidel empires, that God solemnly renewed his former promises: "In thy seed

* (Gen. iii. 15.) "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head."

shall all the nations of the earth be blessed."—(Gen. xxii. 18.)

The first born of the father of the faithful, Isaac, like Abraham, hears the same divine words: "In thy seed shall all the nations of the earth be blessed."—(Gen. xxvi. 4.) And Isaac himself, the obedient victim, becomes the striking figure of Christ, carrying, twenty centuries before the Incarnation, the word of his sacrifice to Calvary.

Israel, the father of the twelve tribes, when dying, foretells the future to his sons, and when he speaks to the chief of that great tribe which was one day to absorb all the others and give them its own name (*Juda*), he marks the time of the Messias with the greatest clearness. "The sceptre shall not be taken away from *Juda*, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."—(Gen. xlix. 10.)

Three things are here mentioned: the Jewish nation will lose its power; it will lose it completely at the time of the Messias, and this ruin, or the end of the ancient alliance, will be the epoch of the universal alliance made by Him who is the expectation of the nations.

The prophecy of Jacob is verified to the letter. When Jesus was born in the city of David, the Jews were for the first time deprived of the sovereign power, and Herod, the first stranger who had reigned over Judea, had received his power from the senate and the Roman people. Thirty-eight years after the

death of Christ the remainder of the Jewish constitution perished with the holy city and the Temple, whilst the reign of the Desired of the Nations, the empire of the faith, took root in the whole world: "*In universo mundo.*"—(Col. i. 6.)

Joseph, Moses, Josue, and the Judges appear, one after the other, as the living prophecies, nay, as such striking figures of Jesus Christ, that one would think they had been painted after His coming, except that the Jewish people itself are their depositories.

The royal prophet, the Psalmist enlightened from above, says that the Messias has to be born of his family, and speaks in terms which we ourselves still employ as our own after three thousand years, so full are they of that word which does not pass away. He saw the superhuman majesty of that Son whom he calls his *Lord* (Ps. cix. 1), and at the same time he saw that Son suffering and sacrificed; he speaks in the name of that great victim, and exclaims: "They gave gall for my food, and in my thirst they gave me vinegar to drink. They have torn my flesh till they could count my bones. They parted my garments amongst them, and upon my vesture they cast lots. I am the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips, and wagged the head. He hoped in the Lord, let him deliver him."—(Ps. lxxviii. 22. Ps. xxi.)

Thus was the scene of Calvary written a thousand years beforehand; in the very psalm, the first words of which Jesus Christ dying on the cross addressed to His Father in the last moment of voluntary abandonment that accomplished our Redemption: "My God, my God, why hast thou abandoned me."

David saw Christ *born from all eternity* (Ps. ii. 7.); and at the same time he saw him *the reproach of men* (Ps. xxi. 7), he saw him *dying and triumphing, judge of nations, victim and priest forever*, and he foretold even the very rite of the new sacrifice, which shall never more be abolished. "Thou art a priest forever, according to the order of Melchisedech." —(Ps. cix.)

The prophet Micheas speaks at one and the same time of the obscure place of the temporal birth of the Messiah, and of the glorious place of his eternal birth in the bosom of his Father: "And thou Bethlehem art a little one among the thousands of Juda; out of thee shall he come forth whose going forth is from the beginning, from the days of eternity." —(Mich. v. 3.)

Isaias, eight centuries before the Incarnation, contemplates the *Virgin*, who was to give birth to the *Emmanuel* or *The God with us*. The prophet speaks of the God made man, of His life, of His actions, of His sufferings, of the cause and fruit of His death, of the Redemption, of the vocation of the Gentiles, as a real evangelist of the Old Testament: "Who

hath believed our report? and to whom is the arm of God revealed? And he shall grow up as a tender plant before him, and as a root out of thirsty ground; there is no beauty in him, or comeliness, and we have seen him, and there was no sightliness that we should be desirous of him; despised and the most abject of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. *Surely he hath borne our iniquities and carried our sorrows;* and we have thought him as it were a leper, and as one struck by God and afflicted. *But he was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace was upon him, and by his bruises we are healed.* All we like sheep have gone astray; every one hath turned aside into his own way, and *the Lord hath laid on him the iniquity of us all.* *He was offered because it was his own will,* and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment; who shall declare his generation? because he is cut off out of the land of the living; *for the wickedness of my people have I struck him.* * * * And the Lord was pleased to bruise him in infirmity; *if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.* Because his soul hath labored he

shall see and be filled; by his knowledge shall this my just servant justify many, *and he shall bear their iniquities.* Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked, and he hath borne the sins of many, and hath prayed for the transgressors. Give praise, then, O thou (Church of the nations) barren that bearest not, and make a joyful noise, thou that didst not travail with child, for many are the children of the desolate, more than of her that hath a husband, saith the Lord. Enlarge the place of thy tent, and stretch out the skins of thy tabernacle; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt pass to the right hand and to the left; and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities. Fear not, for thou shalt not be confounded, nor blush, for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood. For he that hath made thee shall rule over thee. The Lord of hosts is his name; *and thy redeemer, the holy one of Israel, shall be called the God of all the earth.*"—(Is. 53, 54.)

Aggeus, in presence of the second temple, consoled the old people who remembered with tears in their eyes the glory of the first temple, and told them that the first would be surpassed by the last in glory, because in it would

the *Desired of the nations appear*.—(Agg. ii. 8.)

Malachy spoke of the sacrifice which was not to be offered only in Jerusalem, but *everywhere*, and speaks of the *universality* of the oblation of the *victim without blemish* as the royal prophet had spoken of its *perpetuity*: “For from the rising of the sun even to the going down, my name is great among the *Gentiles*, and *in every place* is there sacrifice, and there is offered in my name a *clean oblation*, for my name is great among the Gentiles, saith the Lord of Hosts.”—(Malach. i. 11.)

But when will this great victim be immolated?

The years till his coming have been counted by Daniel the prophet, who marks with a precision which is crushing to incredulity the great events which were to precede, to accompany, and to follow the death of Christ.

Daniel, an exile at Babylon, prayed for the deliverance of his people, and thought on the seventy years of captivity foretold by Jeremias. It was at this moment that the years fixed for the deliverance of the whole human race from captivity, of which the first deliverance was only the figure, was all at once revealed to him: “Now, while I was yet speaking and praying and confessing my sins, and the sins of Israel, my people, and presenting my supplications in the sight of my God, for the holy mountain of my God; as I was yet speaking in prayer, behold the man Gabriel whom I had seen in the vision at the begin-

ning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayer the word came forth, and *I am come to show it to thee*, because thou art a man of desires; *therefore do thou mark the word and understand the vision.*

“The seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of Saints may be anointed.

“Know thou therefore and take notice, that from the going forth of the word, to build up Jerusalem again unto Christ the prince, there shall be seven weeks, and sixty-two weeks; and the street shall be built again, and the walls in troublesome times. And after sixty-two weeks Christ shall be slain; and the people that deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary; and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many, in one week; and in the half of the week, the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation; and the desolation shall continue,

even to the consummation, and to the end.”
—(Dan. ix. 21-27.)

Of whom does the prophet here speak? who is that Christ who is to come and who is to be put to death?

Christ means the anointed of the Lord. The pontiffs, the kings, and all those who received the sacred unction, are called Christs in the Holy Scriptures. But here there is question of the Pontiff by excellence, of the King whose reign *in* this world, is not *of* this world, of the Messiah, whose expectation is the whole foundation of the law and the prophets.

It is the Christ that is here spoken of who will receive the supreme unction, or the sovereign communication of power, by the union of the human nature with the divine: “The kings of the earth stood, and the princes assembled together against the Lord, and against thy holy child Jesus, whom thou hast ANOINTED.”—(Acts iv. 26.)

In fine there is question of the Saviour of the world. How can this be doubted? Who, if not he alone is *to fulfil the prophecies, blot out iniquity, and make eternal justice appear on the earth*, receive that special unction in virtue of which he will bear a name that none other has had, the name of the *Holy of Holies*.* But when will he come?

* “The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the *Holy* which shall be born of thee

Instead of the seventy years predicted by Jeremias, Daniel sees seventy weeks, dating from after the ordinance given by Artaxerxes, in the twentieth year of his reign (II. Esdr. ii. 1), ordering the rebuilding of the town of Jerusalem. Daniel announces in the most precise terms, at the end of these weeks, "the remission of sins, the eternal reign of justice, the entire accomplishment of the prophecies, and the anointing of the Saint of Saints. The Christ is to enter on his career, and to appear as the leader of the people after sixty-nine weeks. "After sixty-nine weeks," the prophet says again, "the Christ is to be put to death." he is to die a violent death, he must be immolated to accomplish the mysteries. One week is especially mentioned amongst the rest, and this is the last, and the seventieth, the great week, in which the Christ will be immolated, in which the alliance will be confirmed, and *during* which the holocausts and sacrifices of the law shall be abolished by Him, who came to accomplish all its figures. After the death of the Christ and the abolition of the sacrifices, nothing but horrors and confusion shall be seen, the ruin of the Holy City and the Sanctuary, a people and a general who come to destroy everything, the abomination in the temple, the final desolation of that people ungrateful to their Saviour, and a desolation without remedy.

shall be called the Son of God."—(St. Luke i. 35.) This was the moment of the Unction or Incarnation.

But how can so many events be accomplished in so short a time? The rebuilding of a strong city, the coming, the life and the death of the Christ, his alliance with the nations, the arrival of hostile forces to fight the former people of God, the siege and destruction of their capital, the utter ruin of this people; how can so many events take place in the space of seventy weeks? To understand this we must know that the word week (*hebdomas, i. e. septenarius*) is applied among the Hebrews to years as well as to days, as is evident from many passages of Holy Scripture, for example, in the prescription of Leviticus regarding the fiftieth year, or the year of jubilee: "You shall reckon seven weeks of years, that is to say, seven times seven, in all forty-nine years." —(Lev. xxv. 8.) The seventy weeks of Daniel therefore comprise four hundred and ninety years.*

* The seventy weeks of Daniel are holy weeks, such as were recognized by the law of the Jews, and each week was made up of seven years, as we see proved in the third book of Moses (xxv. 8), and as we also see *among other peoples, among the Etruscans, for example, and the Romans.*

The Talmud makes express mention of this kind of weeks. Moreover *the rabbis themselves, in spite of their blindness, have never understood in any other sense the weeks of which Daniel speaks*, as can be seen in the commentaries of the rabbis, Sardia Gaon and Abbea Esra, on this prophet.

"Just as an ordinary week is composed of seven days, which ends with a holy day and a day of rest, so seven years among the Jews made a week which ended

The four hundred and ninety years, says the prophet, were to pass from the time when the order was given to rebuild the temple of Jerusalem, until the coming of Christ. This order was given in the twentieth year of the reign of Artaxerxes, as Esdras relates. Now the twentieth year of Artaxerxes coincides with the last of the eighty-first Olympiad, or with the year three hundred of Rome, and the three thousand five hundred and fiftieth of the world, for it is proved by the testimony of Thucydides, of Charon of Lamsace, of the *Persian annals* of Cornelius Nepos, and of Eusebius, that Artaxerxes began his reign in the last year of the seventy-sixth Olympiad, or in the year two hundred and eighty of Rome, since they affirm that Themistocles,

by a Sabbatical or holy year, during which no one could labor or sow, and which was especially dedicated to repose and festivals. According to the same analogy, and in a superior order, seven weeks of years, or forty-nine years, formed another more important week, a cycle, an epact, which ended in a Sabbatical year *still more solemn*. This year was called *the great Sabbath*, or *the holy year of jubilee*, in which all properties returned to their ancient proprietors, all slaves obtained their liberty, and the whole nation its renewal, so to speak, with great festivity. This was an image of the great restoration of the human race by Jesus Christ. Besides this, every seven years, that is to say, after seven years of service, the Jewish slave obtained his freedom, and all were released from their debts. The seventy weeks of Daniel are therefore weeks of years, each week being made up of seven years, and altogether making four hundred and ninety years up to the time that the deliverance was to take place."

having become the victim of ostracism at Athens, addressed himself in this very same year to Artaxerxes, who had just ascended the throne. The twentieth year of his reign would therefore be the year three hundred of the Roman calendar.*

“Hence,” says Bossuet, “the computation of the weeks is easily made, or rather it is already made. You have only to add to the 453 years elapsed from the three hundredth year of Rome, or the twentieth of Artaxerxes, until the commencement of the common era, the 30 years to this era, which bring us down to the fifteenth year of Tiberias and to the baptism of our Lord. You will thus obtain 483 years. Of the seven which still remain to make up the 490 years, the fourth, which is the mean, is that in which Jesus died; thus all that Daniel foretold evidently took place in the time which is announced. Moreover, there is no need of such exactness, for it is not necessary to take the mean pointed out by Daniel in its most rigorous sense. The most exigent would be satisfied if they found it anywhere between these two extremes. I make this remark that those may have no scruple who put the beginning of Artaxerxes, or the death of our Lord, a

* It was the custom of the Persians that the King should associate his son in the empire. Xerxes did this with regard to Artaxerxes. According to certain authors, the twenty years of which Esdras makes mention, must be counted from the first crowning of Artaxerxes by his father.

little earlier or a little later, and that those who try to make difficulties about what is clear by means of the subtilties of chronology, lay aside such useless cavilling. God has settled the difficulty, if difficulty there ever was, by a decision which cannot be called into question. *A manifest event puts us above all the subtilties of chronologists*, and the total ruin of the Jews, which followed so close on the death of our Lord, makes the most obtuse see the accomplishment of the prophecy."

Moreover, the prophet had given to him not only a general view of these great events. God showed them to him in detail, with their terrible and divine connection. Christ is put to death, the people who reject him are no longer his people; another people, the instrument of divine justice, comes with its chief and destroys the City and the Sanctuary; the sacrifices of the law disappear with the temple; the New Alliance commences with the new sacrifice, and while it extends among the nations, the ruin of Juda is consummated without hope of restoration.

Is all this prophecy, or is it history?

Those who resist the light of the faith would wish that the whole book of Daniel were a book written after the events mentioned in it, but this divine history had already been translated into Greek by the authors of the Septuagint under Ptolemy Philadelphus, and Josephus the Jew relates that it had been formerly shown to Alexander the Great when

he came to Jerusalem, and that this famous captain saw from other parts of the same prophecy, which we shall cite later on, how the time of his passage in this world was marked therein.

Though with an interval of several centuries, Jacob and Daniel therefore announced the same events, each making mention of different circumstances, which were all united together in their accomplishment, in a prodigious, supernatural, and evidently divine manner.

In the word spoken to Abraham, Christ is shown as the *Blessing of the people*; in the word spoken to Jacob, Christ is called the *Expectation of the people*; in the word spoken to Aggeus he is named, the *Desired of the nations*; in the word spoken to Daniel he is announced as the *Bond of the people*, as the Author of the *Universal Alliance*. But the *perpetuity of his reign* is revealed by the same prophet, not only in its relations with the Jewish people, but with the *general history of the great empires*.

The prophet saw this succession of the empires on two several occasions; first when he related and explained to Nabuchodonosor the mysterious dream which troubled the mind of the king of Babylon, even when he had forgotten what he had dreamed: "Thou, O king, sawest and behold, there was as it were a great statue; this statue, which was great and high, tall of stature, stood before thee, and the look thereof was

terrible. The head of this statue was of fine gold, but the breast and arms of silver, and the belly and thighs of brass: and the legs of iron, the feet part of iron and part of clay. Thus thou sawest, till a stone was cut out of the mountain, *without hands*, and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became *like the chaff of a summer's thrashing floor, and they were carried away by the wind, and there was no place found for them; but the stone that struck the statue became a great mountain and filled the whole earth.*

“This is the dream; we will also tell the interpretation thereof before thee, O king. Thou art the king of kings; and the God of heaven hath given thee a kingdom, and strength, and power, and glory. Thou therefore art the head of gold. And after thee shall rise up another kingdom, inferior to thee, of silver; and another third kingdom of brass, which shall rule over all the world. And the fourth kingdom shall be as of iron. As iron breaketh into pieces and subdueth all things, so shall that break and destroy all those.

“And whereas thou sawest the feet and the toes, part of potter's clay, and part of iron, the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and

part of clay, the kingdom shall be partly strong and partly broken; and whereas thou sawest the iron mixed with the miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay. But in the days of those kingdoms, the God of heaven will set up a kingdom, that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms, and itself shall stand forever. According as thou sawest that the stone was cut out of the mountain without hands, and broke in pieces the clay, the iron, and the brass, and the silver, and the gold, the great God *hath shown the king* what shall come to pass hereafter, and the dream is true and the interpretation thereof is faithful."—(Dan. ii. 31-45.)

Here we see the empire of the Assyrians, the empire of the Persians, the empire of the Greeks, and lastly the empire of the Romans, subjugating the nations and uniting them together, but by bonds that were to be broken. These four empires form in reality only one, the empire of force—the empire of man. It passes from one nation to another, but it does not change. The gold, silver, brass and iron, are the same statue with feet of clay. The empire of grace and truth strikes against the base of this empire of force. The stone detached from the mountain, without any human aid,

the Christ, the Son of Man, born of our human race, by an immediate act of the omnipotence of God, has broken the statue of the empire of idolatry, and founded the spiritual empire, the Universal Church, from which the authority shall never be taken away. "The gates of hell shall not prevail against it."—(St. Matt. xvi. 18.)

This succession of empires, or of the empire of this world, till the reign of Christ, was a second time revealed to Daniel under another figure.

"In the first year of Baltassar, king of Babylon, Daniel saw a dream.

"I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea, and four great beasts, different one from another, came up out of the sea. The first was like a lioness, and had the wings of an eagle; I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

"And behold another beast like a bear stood up on one side; and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh. After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it. After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful and exceeding

strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet, and it was unlike to the other beasts, which I had seen before it, and had ten horns. I considered the horns, and behold another little horn sprung out of the midst of them; and three of the first horns were plucked up at the presence thereof; and behold, eyes like the eyes of a man were in this horn, and a mouth speaking great things.

“I beheld till thrones were placed, and the ancient of the days sat; his garment was white as snow, and the hair of his head like clean wool; his throne like flames of fire; the wheels of it like burning fire. A swift stream of fire issued forth from before him; thousands and thousands ministered to him, and ten thousand times ten thousand stood before him; the judgment sat and the books were opened. I beheld because of the voice of the great words which that horn spoke; and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt, and that the power of the other beasts was taken away, and that times of life were appointed them for a time and a time.

“I beheld therefore, in the vision of the night, and lo, one like the Son of Man came with the clouds of heaven, and he came even to the ancient of days, and they presented him before him, and he gave him power and glory and a kingdom, and all peoples, tribes, and tongues shall serve him; his power is an

everlasting power that shall not be taken away, and his kingdom shall not be destroyed.

"My spirit trembled. I, Daniel, was affrighted at these things, and the visions of my head troubled me. I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me.

"These four great beasts are four kingdoms which shall arise out of the earth, but the saints of the most high God shall take the kingdom, and they shall possess the kingdom forever and ever."—(Dan. vii. 1-18.)

The four great beasts which came out of the sea are, therefore, the four great empires prefigured in the former prophecy, by the gold, the silver, the brass, and the iron, but shown forth in this prophecy in a still more striking manner. They came out of the vast waters, which are the nations of the earth. "The waters which thou sawest are peoples and nations and tongues."—(Apoc. xvii. 15.) In fact it is from their flux and reflux, from the movements which the tempest of the times causes in them, that the kingdoms arise, which God gives to the world in his justice or mercy. The lion and the eagle represent the empire of the Assyrians, the bear of iron that of the Medes and Persians, the panther and leopard with four wings and four heads, the rapid conquests of Alexander, whose empire

was divided into four empires. The last and most formidable beast, in fine, who crushes, devours, and treads under foot what remains, is the great Rome, the mistress of the nations. But what the prophet saw before, as a stone detached from the mountain, without the help of man, and which, after having broken the iron, brass, silver and gold of the the statue of Nabuchodonosor, becomes a great mountain and fills the whole earth, in this place he calls the *Son of Man*, and his kingdom, *the kingdom of the Saints of the Most High*, the spiritual empire which *shall have no end*. And such indeed will be the case, for after having lasted on earth till the end of time, the Church Militant will become the Church Triumphant in heaven.*

* Daniel did not only announce the succession of the four great empires, but he entered into details of their history, the accomplishment of which history itself testifies to, as all interpreters show. He especially mentions the rapid conquests of Alexander the Great, his sudden death, and the sharing out of his kingdom; the power of Antiochus, his pride, impiety, cruelty, and his death, which was the effect of the divine justice; the wars of the kings of Egypt and of Asia, their alliances, their quarrels, their feigned reconciliations, and their hypocrisy.

He speaks of these future events with such clearness, that some authors have dared to advance that the book which bears his name was not really his, but was written by an author who lived at the time of Antiochus. They sought thus to weaken the authority of this divine book, *irritated as they were to see marked therein so clearly, the time of the coming of the Messiah, His death, the establishment of His reign, and His*

It is this empire or reign of Christ that the very same angel that was sent to Daniel announced in the following words to the New Eve, to the mother of the new man, the head of the regenerated human race. "Hail, full of grace! the Lord is with thee; Blessed art thou among women. * * * Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High. * * * *And of his kingdom there shall be no end.*"—(St. Luke i. 28, 30-33.)

We have cited but a few passages of the prophetic book to whose antiquity an irrefutable testimony is rendered by the chosen people, now become the enemies of Christ; a wondrous people, dead yet still living, dead as a people, living as a testimony to God, the incorruptible guardian of the law which condemns them, the faithful depositary of the book which proves their infidelity, and wherein all is written down, even their own blindness!

We now ask of rationalists: Is it possible to

everlasting power. But it is easy to refute these calumnies. This book had been received by the Jews a long time before Antiochus. The authors of the Septuagint had translated it a hundred years before him, and according to Josephus himself (*Ant. i. 2. c. 8*), this book was shown to Alexander the Great to show him what Daniel had written of him.

deny that the history of Christ is written beforehand in the Old Testament, and hence not to recognize the hand of the Master of all time? We can understand that it is possible through prejudice and obstinacy to refuse to acknowledge Jesus Christ in one or other trait of the prophecies taken separately; but how can one shut his eyes to the union and harmony of all these rays of light? For what is wanting? Is not the idea of the Saviour clearly contained? Do not the hope and expectation of the Messiah exist from the very beginning? Is not the time of the coming most precisely marked out? Is not the succession of the empire up to the time of His coming grandly portrayed, so that the Universal History of Bossuet is but a commentary on the the book of Daniel? Is not the state of Israel, or rather of Juda, at the birth of the Messiah clearly defined? Are not the characteristics of the Messiah regarding His birth, His life, His passion, His death, His works and His immortal reign, all verified in Jesus Christ?

But let us turn our eyes again for the last time to the Old Testament, that wonderful prophecy of Christ. What do we see in it, if we consider it as a whole? A *protest* against the defection of the idolatrous nations, and a *prediction* of the calling back of these people to the truth of the *vocation of the Gentiles* by *Christ*. Christ is therefore the central point to which all the facts of the Bible converge, the key-stone of the two Testaments, the great

figure whose light dissipates all the shadows of the Scriptures. But we must well remark the trait in this great figure so admirably drawn by the prophets, which gives the last irrefutable proof of the inspiration of the prophecies: the person of the Messiah unites therein qualities *apparently* so contradictory, that the synagogue, not knowing how to conciliate them, either passed over this difficulty in silence, or imagined two Christs to explain it. In fact the Messiah appears at one time as the *last of men and the reproach of the people*; at another time as the *master and the Saviour of the world*; now as the *victim* sacrificed to the hatred of his enemies, and then as a *conqueror*, and as one who triumphs; in one place as the *ruin* of Israel, in another as He *whose kingdom shall have no end*. But who does not see how wonderfully these apparent contradictions are harmonized in Jesus Christ? Who does not see the great difficulty solved in him, the secret of ages revealed, and *revealed by the Incarnation*, by the union of the human and divine nature in the person of the Word? "God is in Christ reconciling the world to himself" (II. Cor. v. 19), and He triumphs mercifully over His own justice, by His sorrows, His humiliations, and by the bitter death which He suffers in His humanity for the sins of men.

This union of the human and divine nature in the person of the Word, is also the key of the New Testament. For does not Jesus

Christ say of Himself that He is *less* than His Father, and also that He is *equal* to His Father: "The father is greater than I;—I and the father are one; The father is in me, and I in the father."—(St. John xiv. 28; x. 30–38). The fact is that He is less than His Father, as, "*the son of man*," (St. Matt. xxvi. 64) as son of human nature, as son of Adam, and that He is equal to His Father, as the "*only begotten*" (St. John i. 14) and "*eternal*" (St. John i. 18) Son of God; as "*the figure of his substance*" (Heb. i. 3.); His "*Word*" (St. John i. 1), his living thought, necessarily begotten from all eternity "*in his bosom*."—(St. John i. 18.) In short, He is the "*Word Incarnate*."—(St. John i. 14). God made man, the Supreme Majesty, whose love "bows the heaven to come down to us (Ps. xvii. 10), and clothes him with our nature" (Phil. ii. 7), "to make us partakers of his."—(II. St. Pet. i. 4.)

This two-fold character to which His own words bear testimony, shines forth throughout His whole life. We always see strength voluntarily weak, power voluntarily humbled, love voluntarily suffering—in one word the great voluntary victim. He waits till His mother has been cast off by her relations and obliged to take refuge in a stable, in order to be born. Nevertheless He is born where He willed to be born, in the city of David. It was indeed by the order of the Roman emperor that this was brought about but this order is an act of His Providence. He seems

to increase in wisdom like other children of men, but the light that is within him breaks forth from time to time, and causes the doctors of the law to wonder: "They were astonished at his wisdom and his answers."—(St. Luke ii. 47.) He lived in poverty, "*and had not where to lay his head*" (St. Matt. viii. 20), but He walks on the waves, imposes silence on the tempest and the sea (St. Matt. xiv. 25), and when the ignorant ask "if any good can come from Nazareth" (St. John. i, 46), virtue goes forth from Him, which gives health to the sick and paralytic, sight to the blind, hearing to the deaf, life to the dead, grace to the sinner, the truth to all and especially to the poor. "Virtue went out from him, and healed all."—(St. Luke, vi. 19.) 'The blind see, the lame walk, the deaf hear, the dead rise again, to the poor the gospel is preached.'—(St. Luke vii. 22.) When the *hour* of His Passion came, He goes to meet those who seek Him, and casts them on the ground by this only word: "It is I;" (St. John xviii. 6) but He gives Himself up to the "power of darkness" (St. Luke xxii. 53) because He willed to conquer it in allowing it to act. He suffered therefore intensely, and without consolation, but it is in His death especially that His power shines forth, since it is by His death that He gives us life, and that the regenerate world, the Universal Church, the true "*Mother of the living*" (Gen. iii. 20), comes forth from the side of the New Adam with the water and the blood of the Redemption.—(St. John xix. 34.)

II.

THE BIBLICAL FACT OF THE NEW TESTAMENT IN PRESENCE OF THE FACT OF THE CHURCH, CONSIDERED IN ITS RELATION TO REASON.

The Church is the great work of Jesus Christ, the work for which He died, and which He caused to be born of his blood; "which he hath purchased with his own blood."—(Acts, xx. 28.) It is of this great family, of this spiritual and ever-enduring society—"And of His kingdom there shall be no end," (St. Luke i. 53), that He spoke to His Apostles after His resurrection; "for forty days appearing to them, and speaking of the kingdom of God" (Acts i. 3.); and it is this Church that he has announced with wonderful clearness.

The divine character of the Scriptures is shown here, a second time by their harmonious unity with the great event, which they announce. For just as the inspiration or the divine origin* of the ancient prophets

* By inspiration of the Scriptures I mean here, only the evidently divine character of the revelation contained in the Scriptures, as Bossuet understood it, when he said: God has given to *His Scriptures a mark of divinity* which cannot be called in question; it is the relation between the two testaments. The term inspiration of Scripture can, in fact, be understood in a general, or in a strict sense. According to the first meaning, which is the one we here make use of, it signifies the inspiration, or rather the revelation of *the things* contained in the

is proved by their accomplishment in the person of Jesus Christ. In like manner, the promise of the establishment of the Church foretold and described by the prophets, and especially by Jesus Christ, with wonderful exactness and a marvellous fullness of detail, will in its turn be proved to be divine by its complete realization.

It is well to remark here that in order to render this demonstration conclusive it is not necessary to show the weakness of the efforts made in Germany, and later on in France, to dispute the historical character of the Gospels, nor to quote the ordinary and overwhelming proofs of the authenticity of the New Testament. It is enough for us to take the book universally known by this name, and to ask rationalists if at least they do not acknowledge that this book belongs to the first centuries of Christianity, and to the epoch of the origin of Christianity. Rationalism will not dispute the fact. *This alone* is enough to prove the thesis of Bossuet, and to say that *God has given this book a proof of divinity which cannot be called in question*: it is the relation of the New Testament with the fact of the Church. In truth this relation proves that both are divine, the

Scriptures. In the strict sense, it means the inspiration, properly so-called, *of the Scriptures themselves*. In order to refute rationalism it is not necessary to prove the inspiration of the Scriptures themselves. Rationalism accepts their authenticity, as we have proved before. This is sufficient for our present purpose.

one foretelling marvellous things which the other shows as accomplished. I say marvellous things, because here all is marvellous, all is supernatural, all is divine, both the words that prophesy and the things accomplished.

Let us open the Gospel, and that we embrace not too much, let us choose three of these supernatural words.

The first we will cite are those which Jesus Christ addressed to His disciples, when He appeared to them saying: "Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again. Peace be to you. *As the Father hath sent me, I also send you.* When he had said this he breathed on them, and he said to them: *Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.*"—(St. John xx. 19-23.)

Evidently these words are divine, or else they express the dreams of a madman. For who but God can remit sin? Who but God can give the Holy Ghost? What power except that of the Almighty can make use of men to cleanse souls? Who can transmit the divine life of grace, by means of secondary causes, but He who is the first cause? What a wondrous scene is this! The divine breath, breathed forth, the pierced hands, glorified

and stretched out, those wondrous words, "As the Father hath sent me, I also send you. Receive ye the Holy Ghost Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

But if all this is divine, if these words are divine, their accomplishment is, so to speak, still more divine.

Let rationalists and heretics open their eyes and look at the Catholic world. See it seeking, through all ages, since Jesus Christ, the forgiveness of sin, in a manner that God alone could have taught. Man kneeling before man; man expiating by the reality of his avowal, the reality of his faults: man laying bare his conscience and discovering the stains of his soul in time, that he may efface them for eternity; man humbling himself that he may be exalted. All this done by the Head of the Universal Church, as well as by the least of her children! Is it not evident that if God alone could command such an expiation of mind and heart, that it is also God alone who could obtain it?

Yes, both the law, which no human power could have made, is divine, as well as the obedience to this law, which man would never have obeyed without the assistance of grace.

Once again open your eyes, poor men blinded by rationalism and heresy, and behold what is clear as the light of day; that the Gospel, in the wonderful text I have cited, can only be fully understood by means of the

divine and ever-living institution of the Sacrament of Penance; that the written testimony of the New Testament has need of the living testimony of the Church in order not to seem an enigma, and that placed face to face with one another they afford a mutual explanation.

After having listened to the words by which the sacred ministry of reconciliation is founded, —divine words divinely realized—let us listen now to the words by which the perpetual apostolate is founded, words not less divine in themselves than in their accomplishment. We have spoken of them, it is true, when we showed that they are the condemnation of Protestantism. But they are more than this, they are a light revealing the most sublime works of God. At the same time that Christ was about to deprive his Apostles of His visible presence, He communicated to them His power, and promised them His invisible presence, a presence more intimate and efficacious than the first. “All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world.”—(St. Matt. xxviii. 18-20.)

In these words, there is a communication of a triple power; of the doctrinal power:

"*Teach*"; of the sacramental power: "*Baptizing*"; of the power of commanding: "Teaching them to observe all things, whatsoever I have commanded you." All spiritual power is given in these words, the power of teaching, ministering, and commanding, but especially the doctrinal or teaching power, which includes and sustains the other two. Now, what is the teaching power? A *universal* power in matters of faith: "Teach all nations." For how long a time? Forever. And with whose assistance? With the continual assistance of God! "Behold, I am with you all days, even to the consummation of the world." What mere man has ever spoken in this way? What man could ever, without madness, have thought of founding an universal and a perpetual power, and especially a power to be exercised on the souls of men? Nevertheless, He who speaks in this way, as master of the hearts of men and of all time, has He not kept His word? Is not this religious teaching, which knows no limits of space and time, a fact which we cannot deny?

But this is not all. Jesus Christ has constituted the perpetual and universal apostolate of the truth in unity, and He has founded this unity by the authority of a supreme pastor. Now, the words that give to the Church its authority and divine constitution are not less divine than those already cited. These effective words were indeed addressed to poor men, not chosen by the people, but chosen

by Him who alone is great, who alone is master. Addressing Himself one day, therefore, to one of these poor men, Jesus Christ said to him: "Thou art Simon, son of John. Thou shalt be called Cæphas, which is interpreted Peter."—(St. John i. 42.) Later on He gives us the reason of this change: it was on the day when Peter, faithful to the divine inspiration, confessed the very first the divinity of Christ. "Thou art Peter," Jesus said to him, "and upon this rock will I build my Church, and the gates of hell shall never prevail against it."—(St. Matt. xvi. 18.) The Church, that divine edifice which will never be overthrown, that firm "Column of the truth," (I. Tim. iii. 15) rests therefore on Peter as on its foundation. It has, nevertheless, no other divine foundation than Jesus Christ: "For other foundation no man can lay, but that which is laid, which is Jesus Christ" (I. Cor. iii. 11), but it is also Jesus Christ alone who with His divine hand places the corner-stone of the perpetual Apostolate: "On this rock will I build."

The words that immediately follow declare again the supreme authority of Peter by a symbol that is wonderfully clear:

"It is to thee that I will give the keys of the kingdom of heaven."—(St. Matt. xvi. 19.)

To whom are the keys of a city given, if not to the sovereign? Well then, in this Church, which He calls the kingdom of heaven, in this spiritual kingdom which He predicts

will never perish, it is to Peter, and to Peter alone: "*To thee*"; that He gives the keys, that is, the supreme power.

But the power of Peter is no other than that of the apostolate, which is a spiritual power, and this is the reason why Jesus Christ, while foretelling to all the Apostles the trial of persecution, says again to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not. Remember, therefore, when thou shalt have arisen from thy fall, that it is for thee to confirm thy brethren."—(St. Luke xxii. 31-32.)

It is therefore to the chief of the teaching power that Jesus Christ promises indefectibility in faith—infallible fidelity. "I have prayed for thee, that thy faith fail not," and the firmness of the corner-stone will confirm the whole edifice: "Confirm thy brethren."

Jesus Christ, after his resurrection, accomplished his promise to Peter in the following beautiful words. Peter and the other disciples were assembled together. Christ appeared to them, and said to Simon Peter: "Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. Jesus said to him: Feed my lambs.

"He saith to him again, Simon, son of John, lovest thou me? Peter answered, Yea, Lord, thou knowest that I love thee. Jesus said to him: Feed my lambs.

"He said to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he asked him a third time, and answered: Lord, thou knowest all things; you know that I love thee. Jesus said to him: Feed my sheep.

"Amen, amen, I say to thee, when thou wast younger thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not, and this he said signifying by what death he should glorify God. And when he said this, he saith to him: Follow me."—(St. John xxi. 15-19.)

Jesus Christ thus shows Peter whither the supreme charge will lead him—to the cross of his divine master; but He manifestly imposes this supreme charge on him, in making him pastor, not only of the lambs, but of their mothers; pastor not only of those who are nourished, but of those who have to give nourishment; pastor not only of the faithful, but of the pastors themselves: "Feed my sheep and my lambs." Peter is therefore the Pastor of pastors, and the Church is established on the unity of authority by the hierarchy of power, of which Peter is divinely established the foundation and the proof; "The Lord named Peter, therefore the foundation of the Church,"—(St. Aug. S. 190. App. E. B.) "Peter in whom the primacy of the Apostles is pre-eminent with so excellent a

grace.”—(Id. De Bapt. cont. Donat. 1. 2.) “Peter holding the principedom of the Apostolate (Id. Serm. 76, E. B.); who does not know that he is to be preferred to any other bishop by the principedom of the Apostolate?”—(Id. De Bapt. cont. Donat. 1. 2.) He was certainly worthy to be the foundation-stone, and sustaining column of the house of the Lord, and to hold the keys of the kingdom.”—(Id. Serm. 203, App. E. B.)

But shall Peter be the only foundation of the Church during his life-time?

“Upon this rock I will build my Church,” says Jesus Christ, “and the strength of the enemy shall never prevail against it.”

How shall the Church be perpetual and immovable, if its foundation is not to be so?

Just as Jesus Christ manifestly founded the perpetuity of the Apostolate, when He said, “I am with you all days, till the end of time,” so also has He clearly established the perpetual apostolate of the teaching Church, on the immovable foundation of the *authority of Peter*, who like the *apostolic authority*, dies not. The authority of Peter is therefore always living in his successors, and the See of Peter is forever the centre of the unity and of the authority of the Church. But how can we doubt the meaning of the texts just cited? Are they not divinely interpreted by their accomplishment? Let us then always place the Bible face to face with facts, the written monument in presence of the living one, and not

separate what God has united. It is divine, without doubt, to say to a poor fisherman of Galilee: "I found in thee an immortal dynasty, whose power shall extend to every age," but if it is divine to say this, it is still more divine to accomplish it.

Come then, again, poor men, willingly blinded by rationalism and heresy, *come and see*. See if it is not the authority of Peter alone which from the centre of unity extends everywhere, and is everywhere impregnable. Other powers are listened to where they are armed, and princes are obeyed in the lands over which they rule, but the power of the successor of St. Peter, the Papacy, is listened to where it is disarmed, and obeyed in the lands of which it is not sovereign. Then confess and die for the faith of which he is the organ and the guardian, among all nations and in every land. Do you not see this hierarchy, which has no rival, spread among all the nations, and recruited from all, even under the very eyes of hostile powers? This immense hierarchy has but one head; this head is disarmed; it speaks, and Catholics, who are found among all the nations of the world, answer with one unanimous voice. How explain this mystery which has lasted for more than two thousand years, "Thou art Peter, and upon this rock will I build my Church." Here is the answer to the enigma.

We are well aware that modern historians, wishing to give a natural explanation to this

prodigy, have pretended that the doctrinal authority of the Papacy only became universal during the fifth century; but they have only been able to allege this by pretending to be ignorant of the solemn acts by which we see the authority of the Holy See exercised in the East and in the West since the origin of the Church.

In the first century, St. Clement of Rome, the actual disciple of the Apostles, and the successor of St. Peter, writes to the churches of Greece, thereby fulfilling in their regard the duties imposed upon the Vicar of Jesus Christ by his universal jurisdiction. In the second century St. Irenæus, bishop of Lyons, who came from the *East* into Gaul, since he was the disciple of St. Polycarp of Smyrna, the latter a disciple of St. John the Evangelist, teaches the primacy of the See of Rome and the obligation which the Universal Church has to attach itself to this centre of unity.

In the third century the Popes SS. Stephen and Denis made use of a like power in Asia and Africa. In the fourth century the great St. Athanasius of Alexandria, and the other bishops exiled by the Arians, were reinstated in their sees by Julius the First, and St. John Chrysostom also reinstated by Pope Innocent in the See of Constantinople.

These facts and many others suffice to show the shallowness of the great *historians* who, copying from one another, have not blushed to represent the Catholic power of

the Papacy as unknown in the first centuries. The Papacy, just as the Church, was, without doubt, the little seed spoken of in the Gospel; but cast into the ground by the hand of God, it contained from that moment, within itself, the tree which was to cast its shade over the whole world. Man gave no help, and if this seed has sprung up, and if the tree that it has brought forth has stretched its branches over the old and new world, if the power of the Papacy has been respected in all the Churches, this has been in virtue of its own divinely-constituted universal authority. "To thee will I give the keys of the kingdom of heaven." That is the sovereign power. "I have prayed for thee, that thy faith fail not." It is for thee to confirm thy brethren, and to feed my lambs and my sheep, namely, the faithful and the pastors.

It is by this interior and supernatural force that this power has resisted every attack, manifesting its divine principle by its perpetual existence, as well as by its extension.

At all times the powers of this world look with disdain on this pontifical authority exteriorly weak. But see how God humbles the strong and exalts the weak. The Roman Empire beheaded or cast into the amphitheatre the Supreme Pontiffs, as well as the humblest Christians. During three centuries, thirty popes died martyrs. The Roman emperors having become Christian, are jealous of the spiritual power, and fearing that at Rome they would

occupy but a secondary rank, they go to Constantinople, where they try to lay hold of both the powers, the spiritual and the temporal. But they grow weak, while the Papacy grows strong, and it is the Papacy that will deplore their fall. The middle ages come, peculiar times, during which, in spite of so many rebellious and barbarous elements, the Church was able to do so much that was great. Charlemagne reconstructed the empire of the West. He passes away; his work is divided, but the Papacy rests. At the beginning of modern times, Charles the Fifth seemed to wish to undertake again the work of Constantine, though he often injured the cause. His empire has passed, and the Papacy remains. Not long ago another Cæsar appeared, who possessed some of the qualities of all his predecessors, of those who honor, of those who insult, of those who defend, and of those who attack the Church. He traverses the world like a storm, blots out thrones in passing by, tears the Pope from his See, telling him that the excommunications of an old man will not make the arms fall from the hands of his soldiers. But behold, the blighting frost from above stiffens the hands of the strong. They let their arms fall, and God buries this new power in a winding sheet of snow. This power tried to raise itself up again, but in vain, it goes to die on an island in the midst of the sea, when the old man of the Vatican has set out again for Rome.

How account for this invincible weakness? The wise men of this world have left nothing undone to lessen in the eyes of men the miracle of this perpetuity. They represent the Papacy as a remains of the past, as an august ruin of another age, of which nothing living remains but a little *foreign power*. But the Pope as prince was never a little power, and his power as Pope, always great and incomparable, is no more a foreign power to-day than before. Do you wish to be convinced of this? See what happens when kings are attacked, and when the Pope is attacked. They were both attacked some years ago. The crowned heads were forced into exile, and the Tiara also. Did the nations of Europe follow their kings whither they went? On the contrary, did they not at once cling to their new leaders? But how did they act when the Pope left Rome? Did we not then see the European powers follow the Pope by means of their representatives, showing themselves more uneasy than the Vicar of Christ himself, and they were only quieted when they saw him reinstated in the Eternal City. The reason of all this is that in spite of the prejudices of ignorant rationalism, prejudices in which these powers have too often a share, they felt, nevertheless, that the Papacy is nowhere a stranger or foreign; that even the temporal conditions of her liberty are mixed up with the great interests of the world, and that the relations of

the head of the Church with the nations cannot be disarranged without everything being thrown into disorder. Yes, everything, since even heresy and schism depend upon it, error only drawing life from the truth it mutilates, and the heretical sects of all Christendom always living in its invincible unity.

But it is time to gather together the matter of which we have been treating, and to cast a last glance on the double fact which we have established—the visible inspiration of the Scriptures of the Old Testament, by their accomplishment in Jesus Christ, and the visible inspiration of the Scriptures of the New Testament, by their accomplishment in the Church.*

There exists, therefore, a book called the Bible of the Old Covenant, which every one admits existed, and must have existed, centuries before Christ. The soul and aim of this book is the promise, the announcing, the expectation of the Messias. The epoch and the other circumstances of time in which the Messias was to appear, are marked in this book with the greatest clearness. The same can be said of His birth, His life, His works, His sufferings, His death, His glory, and His reign. All these circumstances are marked beforehand in the Old Testament, and the

* I have already said that, here, by the inspiration of the Scriptures, I only mean the visibly divine character of the revelation which they contain. (See page 65.)

great figure of Christ seems therein to unite in Himself such apparently contradictory characters, that the Synagogue either keeps silence on this mystery, or seeks two Christs to explain it. The predicted time approaches. The state of the Jewish nation foretold by Jacob, the succession of the empires till the reign of the Son of Man, clearly indicated by David, the end of the seventy weeks which the same prophet had counted till Christ's coming—all these facts unite to announce his coming. Hence the rumor of this event is spread throughout all Judea, from Judea to the whole empire, from the empire to the whole universe, and this by the voice of the prince of historians, of the prince of orators, and of the prince of poets.* Jesus Christ appeared at the time marked out; He was born where it was foretold, lived as foretold, worked miracles as foretold, suffered from His enemies as foretold, died by a death, the choice of their implacable hatred, as foretold, triumphed supernaturally as foretold.

But this is not all. You do not yet see His entire action. See Him in the midst of time, one hand stretched over the past, the other over the future, and disposing of both past and future as their master. He who caused it to be written in the Gospel how he intended to dispose of the future, and who, by twenty centuries miraculously faithful in accomplish-

*Tacitus, Cicero, and Virgil.

ing His word, guarantees to us the obedience of future ages, till the consummation of time.

Again, is not all this divine, both the prophetic words, and the facts that accomplish them—the words that announce the remission of sins by the new priesthood, and the facts that attest the revelation of consciences in Christianity; the words that announce the perpetuity of the Apostolate of the teaching Church, and the facts that show this perpetuity triumphing over all human powers and weaknesses; the words that announce the unity of the Apostolate through the authority of a supreme and indefectible power, which Christ has placed as the foundation of His work, and the striking fact of this disarmed power, against which we have seen human force break itself, and treachery fail? St. Augustine therefore had good reason to say that if the Apostles seeing Jesus Christ risen again, believed, and were bound to believe in His word, which promised to them a Catholicity as yet invisible (St. Luke xxiv.), so ought we to believe in Jesus Christ actually invisible to us, in presence of the Catholicity divinely promised, which we behold. Just as the Apostles, while contemplating in the glory of his resurrection the divine architect who showed and explained to them the plan of his temple, believed in this imperishable building which His almighty hand was going to elevate by means of their weakness, in like manner beholding this temple such as He

designed it, in its incomparable majesty, perpetuity, and unity, we confess that this work is doubly superhuman, in the idea that conceived it, and in the power that realized it, and that it is impossible to doubt that in Jesus Christ there is "the wisdom and the finger of God; the power of God and His wisdom." —(I. Cor. i. 24.)

You see you must profit by it. The supernatural is living, and to be convinced of this you have but to open your eyes.

What have you done, therefore, when you pretended that faith forbids all examination of reason? You have confounded the examination of the fact of revelation and its invincible proofs, the examination of the *evident truth* of revelation, with the examination of *revealed truths*, as if reason, which has a right to know if it is in God that she believes, *scio cui credidi* (II. Tim. i), had an equal right to call into question words evidently attested by God Himself. What have you done when you supposed, with the principal organ of rationalism, that "for the believer, faith has not to produce titles?" You have confounded faith and credulity, you have proved your entire ignorance of the nature even of an act of faith, for this act is the adhesion *of the reason* to the truth *attested* by God, and requires, therefore, that the use of reason precede the act of faith, that the light of reason precede the light of grace which comes to its assistance. What have you done, then, when

in the name of reason, of free examination of liberty of thought, you have dispensed the human mind from the obligation of seeking and recognizing the great fact of revelation?

This is what you have done. In the name of free examination you have dispensed it from opening its eyes to see, in the name of free thought you have dispensed it from thinking, in the name of reason you have dispensed it from the obligation of yielding to the light of evidence, which is itself the very law of reason.

III.

EVIDENCE INDUCES OBLIGATION.

Of the long chain of the proofs of revelation, I have spoken of but one. Of the long chain of facts which manifest it to our eyes in all its splendor, I have shown you but one, nevertheless this one gives me the right to defy your reason to escape from the evidence of the proof that it affords. Turn not your head on one side, nor turn a deaf ear, but look and listen again.

Is it not evident that Christ in affirming His divinity* has proved it by two witnesses who

* Consult pp. 29-31, and if you wish to add other texts to the decisive ones there cited, read the first part of the work we have published on the Divinity of Jesus Christ. There you will see the divine affirmations of Christ, regarding His own person, collected together.

belong to God alone, and whose testimony He alone could have invoked, the past and the future? Is it not evident that he has proved His divinity by the past, in showing it to us full of Him, in making it write, many centuries in advance, the whole history of the redemption? This is what the Eternal alone can do, He who is, who was, and who ever will be. Is it not evident that He has proved His divinity in the future by giving orders wondrous in themselves, and still more wondrous in their accomplishment?

Is it not evident that these two facts "more evident," to use the words of Bossuet, "than the light of the sun, make us see our religion as ancient as the world," and prove also that she is "the work of Him who, holding all in His hand, was alone able to begin and continue a design, in which all ages are comprised?"

Is it not evident that if we do not see in the Christian religion, in that society which embraces all ages, "a design always followed out, the same order of God's counsels, who prepares in the beginning of the world what He accomplishes at the end of time, and who in different states, but with an ever-constant succession, perpetuates before the eyes of the universe, the holy society in which He wills to be served, we merit to see nothing at all?"

Is it not evident that in making a comparison between those who are called great men, although they have never occupied but a short time in the ages past, or one epoch of history,

and Him who is manifestly the link of centuries and the centre of human history; that in likening men conquered by time to Him who alone has conquered time and made it serve His own glory, we render ourselves guilty not only of high treason against God, but of treason against our own human reason?

Is it not evident that in pretending to confound *religion*, this fact which reigns over all ages, with *the religions* of the different ages of the world, with idolatry which disfigured the primitive revelation, with Judaism which disfigured the Mosaic revelation which was full of the expectations of the Desired of Nations; with Islamism, which in its turn broke the unity of ages by the negation of the redemption, that centre and culminating point of the two streams of history, in fine with sects of every kind, which the eternal religion sees born and die at her feet, is to pretend to confound what is manifestly from God with what is manifestly from man?

But if all this is not evident to you, ought you not at least to say why it is not evident?

If it is not evident to you that it is only He who holds all things in his hand, that can begin and conduct a design in which all ages are comprised, you must tell me how any other than God can render himself master of all time, and at the same time dispose of the past and the future as Jesus Christ did? But this is what I defy you to tell me.

If it is not evident to you that in refusing

to see a design always followed up, one and the same order in the counsels of God, in His ever-constant succession of the true religion through all ages, you merit to see nothing any more; you are bound to tell me what is wanting to the clearness of this fact which has no equal, and that you should show me its equal upon earth. But it is this that I defy you to do.

Do not say that Bossuet, whose words I have quoted, was only a great man, whose ideas have been replaced by those of our days. There is no mere question of ideas, but of facts, and of facts which the genius of Bossuet has affirmed without adding anything to them, just as the Fathers, the Doctors, the Apologists, and the simple faithful themselves have affirmed them, and as you could do yourself. Moreover, those who speak of Bossuet as a genius of another age, as a great mind whose days are past, do not know what they are saying.

The tongue which consecrates itself to the glory of the truth, justly participates in this immortal glory, and does not pass away with time. The most learned orator of our age has lately afforded a proof of this when he said to the first assembly of his country: "I do not think that the nation that has produced Descartes and Bossuet is unworthy of liberty." M. Thiers could not find in the whole history of France two names more full of light, than these two names full of faith.

Do not tell me that the faith of Descartes and Bossuet was *their* opinion, *their* way of looking at things, but it is not *mine*. Do not say this, for *your reason has not the right* to call that doubtful which has been proved, and to dismiss as a mere opinion what is fully certain. Reason is free to do this, since we can abuse our reason, but reason has no right against evidence, which is the very law of reason.

Do not say to me, in fine: Descartes and Bossuet thought thus, but Voltaire thought otherwise; the former thought in one way, the latter in another. This is not the case; *it is not true* that Voltaire *saw as false* what Bossuet, Descartes and all other apologists *have seen and proved to be true*. Voltaire indeed may not have seen what he did not wish to look at, or rather what he only looked at with the fear lest he should see, as we shall presently show, but Voltaire never tried, and no one ever will try, to prove that any other than God could predict and accomplish a design in which all ages are comprised.

What is clear in one age, therefore, is clear at all times. Human reason is the same at all epochs of her history, and no one has the right to escape from its conclusions by mere phrases and sonorous words. The words, *progress* and *civilization*, express, no doubt, what is very beautiful and good, for those at least who understand what they mean; but it is just those who know what these words mean who know also that they will never prevent two and two from making four, for every one.

CHAPTER III.

Why many people do not see what is evident, and how what is clear for the Wise is also clear for the Simple.

I.

WHY PEOPLE DO NOT SEE WHAT IS EVIDENT.

If religious truth is so evident, you will say to me, there would be as little difference of opinion in matters of faith as there is in the exact sciences.

I could content myself with answering you in the words of Pascal, who was as great a mathematician as he was a profound philosopher, that in the sphere of the exact sciences, as in any other, nothing is more easy than to make unanswerable objections against truths that have been proved, and that without doubt volumes would have been published against more than one mathematical axiom if the passions had had any interest in writing them. But I do not wish to satisfy myself with this general answer. I wish to enter into more details on this subject, and to show you that if religious truth does not shine with the same brilliancy for every one, it is not from any cause that takes away

its light, but that these causes may be reduced to one of the three following:

The first cause, that prevents a great many men from seeing the truth, is that they only look at it from their own point of view, or that they hardly look at it at all.

The second cause is that, far from desiring the sight of the truth, men fear even to come across it, and if they cannot help this sometimes, they look at the truth with an evil eye, and put themselves in an evidently false position, in order not to see the truth as it really is.

The third cause is that they are ignorant of the truth, often through no fault of their own, because other very wicked persons have hidden it from them.

1.—Those who do not look at all, or hardly do so, are the indifferent. They are shortsighted men, whose attention is entirely absorbed in the things of this world. The thought of death having hardly ever occurred to their minds, the thought of a future life preoccupies them but little. They have therefore no real desire to know what awaits them beyond the grave; they never raise their eyes on high, whence the light descends on our eternal destiny. How many business men, scientific men, statesmen, men devoted to labor or pleasure, military men, writers or lawyers, ever seriously think during nearly the whole course of their life of anything but the affairs of the journey, without thinking of the end, without practising the golden rule of

the wise man, "Look to the end?" This is no doubt a blind indifference, and yet it exists: we meet it every day, and too often we see these men awake from this heavy sleep only when they are struck with some misfortune, or have to suffer some pain mercifully allowed them by Divine Providence. For this it is necessary that old age or sickness come to warn them of the approach of death, or that the teachery of the world teaches them that all is vanity on the earth. If they consent then to look further and higher, if they do not resist the grace of prayer, which always tends to elevate the soul of man in the hour of trial, they will soon enjoy that light which never fails to enlighten the *eyes of those who seek it*.

Far sooner would they enjoy this light if they did not wait till trials make them think of their last end. He who guides a vessel places himself at the stern and holds the rudder. In like manner he who would guide his life in the right track ought to place himself as it were at the end of his life, as it is only from there he can guide it as he should. It is from there that he sees that all is fleeting, that he must know whither he is going, and that he begins to seek after religious certainty with the sincerity that always finds it.

In this sense, without doubt, the first condition (*removens prohibens*) for an efficacious demonstration of the faith is to make him whom we would convince start from the thought of death.

II.—But some men are more than indifferent—they are those who fear to see the truth.

Far from desiring any certain knowledge of their last end, they fear to know the truth on this matter. Far from aspiring here on earth for certainty, they only aspire to doubt. Far from seeking light, they seek darkness, *because knowing that they are not in the right they do not wish to enter on it, and they feel the light, which troubles them and judges them.*—(St. John iii. 19) Thus in the end they are left by the justice of God in the darkness they love.

Are they not clearly unreasonable, when they speak of religion as a matter about which the mind of man never loses the right to doubt, as of a kind of knowledge in which there is no certitude? Is this reasonable? Is it reasonable to say that the gift of reason, which is especially bestowed upon us in order that we may perform all our actions, even the most trivial, with a view to a certain end or for a lawful purpose, is condemned never to know the end for which life was given to us? Is this not to say that reason, which is given to us to be our guide in all things, is given to us in vain, obliged as we are to live without knowing for what we live? Is it reasonable to suppose that during sixty centuries and more, man has not known either whence he comes or whither he is to go, and that God has not taken the pains to instruct him on this matter?

To deny certainty with regard to our last end, or religion, is therefore to deny God and reason itself. That God abandons the physical world to the disputes of men, this I can well understand, because the world goes on *without us*, without suffering from our errors, as you well know. But the moral world *is ourselves*, and to follow its laws it must know them with certitude.

Nevertheless, if human reason teaches man that he has a right to know certainly his laws and his last end, the same reason teaches him his incapability of obtaining this necessary certitude by his own efforts, and the need which he has of the light of God.

The greatest minds of every age and of every people have acknowledged this, with one accord.

But it is not absolutely necessary to have recourse to the history of the human mind, in order to know the demands of reason. For this it suffices that each one of us should interrogate himself sincerely and answer with candor. No one can call into doubt, in fact, that if every man desires to know whither he is going, and if reason itself demands this, the torch of this reason sheds but a feeble light into the abyss of a future life, and that reason only illumines with a pale light the thick darkness which overspreads the path which leads thither. Tell me, then, you who read, do you see very clear beyond the grave? Can you explain the mystery of the future

life? do you know the answer to that of the present? do you know the cause of moral evil and its remedy? Can you tell me why this life is a battle, and what arms are given us to conquer? In presence of the ineffable harmonies of nature, in which the power, the wisdom and love of the Creator are manifested, can you tell me why man, the king of creation, is out of harmony? why in his ardent longing after happiness, he constantly encounters troubles, and deceits, and how he can still hope, when, conquered at last, he falls into the grave? Confess frankly that reason desires to know this, but sees clearly its ignorance.

And is it not this reason, which bids us believe our senses for sensible objects, the testimony of our conscience for what is interior, the testimony of history for what is past, the testimony of eye-witnesses for what is removed from our sight, is it not this reason, I say, that yearns for the testimony of God on the mysteries of life and death, on what is future, invisible and divine; in fine, on God Himself? And is not reason reasonable in desiring to hear the testimony of eternity on eternal things and on the mysteries of eternity? Is not reason right in its incapability to know by its own unassisted efforts, its rule and last end with certitude, to ask this from the word of God, and to cling to this with faith?—(St. Thomas, 2, 2, q. 2.) A man therefore is truly reasonable when he acknowledges the

need which he has to possess, in religious matters, the certitude which reason shows to be indispensable, when he avows the necessity of the testimony of God *in divine things* (St. Thomas, 2, 2, q. 2.), in order to be instructed by His word (Ibid.) about the last end of man. On the contrary, is he not unreasonable when he denies certitude in religious matters, or when he seeks it not where the wise men of every people, and the sincere consciences of every age have sought it, namely, in faith in the testimony of God.

Again, is not a man unreasonable who treats religion, that living link of souls among themselves and with God, that essentially social fact, as a mere idea, as a dream, as an opinion swayed by the wind of doubt, and a question that has never been resolved? Is not this a want of sincerity and good faith? Is not this to resist the voice of common sense, which proclaims to us: religion is not and cannot be a problem, since it must be the light of all; it cannot be something yet to be made, since it is necessarily contemporary with our nature, the first man having need to know his destiny, as well as the last, it cannot be a secret known to a privileged few, but a blessing common to all the children of God, the great inheritance of the human race, the soul of the great society of people throughout all ages, the most clearly divine work of the moral world. If therefore you wish to know where is the true religion, do not close your eyes to dream,

but open them to gaze around you, to see on what religious society is manifestly impressed the hand of Him who never changes—the hand of the God of all ages and of all men. If you wish to hear divine truth, do not stop your ears to consult only yourself, but rather listen attentively to the voices which speak to the world in the name of God, to recognize that whose tone cannot be imitated, and whose power is unparalleled. If you refuse to do this it is a sign that you are afraid so see or to hear.

Now it is because you are afraid that you are not only unreasonable, but that you give way to a pride, which I do not fear to call the pride of a madman. Is it not the height of folly to imagine, as you and your masters do, that religious truth, the truth regarding the duties, the end of man, and the very destiny of humanity, will come forth to-day from your thoughts, will flow to-day from your brains, as if it has been wanting to all generations up to this, the generation which is fortunate enough not to have been born before you. It is as ridiculous to say that the human mind must produce truth, as to say that the eye must create light. No doubt man can and should grow in the science of the truth, as he can and ought to grow in the practice of this truth, and in the accomplishment of the law, but this twofold progress of the mind and of the life of man, does not the less suppose the certain existence of the law of reason and of

life. We repeat, fully to enjoy light here below, the eye must seek it outside of itself and from above. It has, without doubt, the torch of reason to enlighten it, but it is by means of the very flames of this torch, it is by means of this very light that it sees clearly that it has need of a brighter light, the light of the day, in order to penetrate the heavens, to know with certainty final and divine truths. Pride, resisting this law, fails to see what is clear to every reasonable man, the need which we have of the testimony of God, on the invisible future, and the evident existence of this testimony in the great fact of the revelation which binds together and is prominent among all ages. It is because it resists the laws and "kicks against the goad" (Acts ix: 5) of conscience, that pride will not and even cannot believe just because it is pride, and wills to be so, and hence becomes falsehood. Yes, falsehood, because it refuses to glorify the truth, by acknowledging that man has not made it, and pretends itself to the vain and foolish glory of having made the truth itself. Hence did our Blessed Lord reprove the proud of all ages, saying: "How can you believe, who receive glory from one another, and the glory which is from God alone you do not seek."—(St. John, v. 44.) Let us abandon, then, the false stand-point of pride, and acknowledge the law, which is written everywhere by facts, and in virtue of which light

descends as life does from the Father of all life and of all light (St. James i. 17), from him from whom is derived, step by step, all paternity (Ephes. iii. 15) on earth. Let us recognize, I say, this great law which is unknown to the false science which deceives you, to that science which dares to call itself the *philosophy of nature*, while shutting its eyes to the manifest law of nature. It is this so-called philosophy which substitutes for the true law the imaginary law, or rather the dream of an original chaos, which it considers as a kind of primitive egg, the germ of which, unconscious of its own energy, develops itself blindly and gradually until it becomes God! On condition, however, of being so only in the mind and conscience of man. The comparison of the egg belongs especially to this philosophy of Hegel, which now-a-days has become French,* and furnishes common sense with the best possible occasion of seeing how shallow is this science which has too long been considered profound.

It is evident, indeed, that both in the physical as well as in the moral world, the perfect precedes the imperfect, that which actually exists or is developed precedes what may exist or has to be developed. It is evident

*Become French for its own misfortune. The French mind does not like to lose itself in mere clouds; it cannot be satisfied with ill-defined formulas, it wishes to understand what is said.

that it was not from the first egg that the first fowl came, but that it was the first fowl that laid the first egg. And why is this evident? Because on coming out of the shell, it is necessary for the chicken to have the protecting wings of its mother to warm and cherish it. It is evident again that it is not the infant who is the original principle of man, but that it is the man who is the principle of the infant, that it is the parents who have given life to the first child who saw the light of day, because the child, on seeing the light of day, has need of the breasts and the smile of its mother, because it has need of its parents not only to be nourished but to be brought up. It is evident, therefore, that the father of the human race was a grown man, that our first parents were formed by the hand of the master and of the father, by the creating and divine hand. Reason tells us this as well as the Book of Genesis; it is the manifest law of nature that the perfect produces the imperfect, and that the former aids the latter to attain the perfection to which it is destined. Here is the true law of progress. Progress is the advance towards perfection. Perfection for each being consists solely in the attainment of its end, and it is the principle that directs the way to the end, it is the perfect that conducts the imperfect to perfection. Consider the links in the chain of all human facts, and you will see that you must

necessarily go from being to being, from life to life, until you reach the living and infinitely perfect God, unless you wish to reason backwards, unless you wish to go against reason while pretending to give reasons. All this great chain of facts cries out with a loud voice: It is not, it cannot be chaos which has begotten intelligence, but intelligence that has brought forth order from chaos; being has not come from nothingness, but it is being, the being by essence, that has drawn all things from nothing, not from nothing as their cause, but from their own nothingness peculiar to them, since of themselves, they are not, and they have received from God not only all they have but all that they are.

Let us now regard this great law from the point of view in which it regards us.

We have just seen that it is evident that the first child must necessarily have had parents formed by the hand of the master and of the father, by the creating and divine hand. In virtue of the natural and divine law, man is born through society, because he is born through marriage. Man also lives through society, since after birth he would die, if he were not received, nourished and brought up by the authors of his being. He is born therefore depending on the authority* of him who gave him life, not in the sense that he must

*The word authority is derived from author.

live for it, without its living for him, as if the natural and divine right of the child should not regulate the use of domestic authority, but in the sense that man has need of authority to preserve the life which he has received and to reach by its assistance his physical and moral maturity. The social man, the citizen, is born in a certain way to civil life by the action of public authority, not in the sense that this authority is itself the source of his rights, but because he has need of authority to enjoy and exercise his rights. Society, without doubt, is not made for authority, or for the state, as the paganism of the Cæsars seemed to think; on the contrary, authority is made for society, as society is for man, and man for God, in whom he finds his end and happiness; nevertheless, it is true that authority constitutes one of the essential conditions of society, and that the citizen must live in its dependence. Must it not be the same, and with greater reason, in the order of religious life? I say with greater reason, for if man only participates in the life of the family and in the civil life on condition of submission to the authorities of each, and only attains to the end of these two societies, the peace we can enjoy in this world, on condition of obeying their laws, how will he participate in the spiritual life which directs him to his last end, without being submissive to the religious authority, which directs man by the divine law, to his last end? We must well understand

that the liberty of man encounters law and authority everywhere, and that for him they are the conditions of life in the three societies to which he belongs by virtue of his nature and positive destiny. Moreover, we should understand well that if authority cannot be a mere question in domestic or civil society neither can it be in religious society. If in the two first a man were to seek the law, that is to say the truth, in himself, and not seek it from authority, and only obey the laws he has made himself, he would reverse the order of reason and common sense; not the less is the order of reason and common sense reversed by him who seeks the knowledge of religious truth in himself, without having recourse to the authority which is necessarily charged with its promulgation and maintenance. Without doubt in the family as well as in the State and the Church, it is reason that recognizes authority, and this is its right and duty; but because authority must manifest itself to the intelligence, is this a cause for the latter to declare itself independent? Is it because we acknowledge the judiciary authority that we have the right to declare ourselves independent of its tribunals, and refuse to submit ourselves to its decisions? It is to the reason, therefore, that the religious authority is manifested, and it is by its divine character that it makes itself acknowledged as a divine authority, but it is precisely in order to acknowledge this author-

ity that God has given us reason, and not that reason should be independent of it. It is true, and we wish to repeat it, that man and society should grow (or *progress*, as is said now) in the science of the divine law, and observe it ever more perfectly; but it is not less evident, that whoever pretends to find the law outside the religious society and the authority which governs it, reverses the order of reason, and only gives another proof of a pride in full revolt against the nature of things, and against the order manifestly established by Providence.

III. Must we say then that all authorities established by God have always remained faithful, and that none of them have failed in their duty? No, indeed, for it is just when one or other among them has betrayed its duty, in troubling the harmony divinely established among the three authorities, that error has deceived men by coming to them by the channel of truth. I mean to say, by the road on which they had a right to expect to meet truth. Is it not true, that, in the designs of God, education has for its object to raise man, and to raise him especially by the knowledge and practice of virtue? Is it not evident that education is the principal providential condition of the regular development of the moral man? Man, therefore, has the right to receive truth through education, a right which corresponds to the duty of those who have to rear and instruct him. Those whose duty it

is to instruct, will have to render a rigorous account to God, since experience teaches us every day that a good or a bad education forms or deforms materially the conscience of man. We are far from pretending that a false education can extinguish altogether the light of reason, and take away from man all moral responsibility. This would be a great error; but we affirm, what no one can deny, that education exercises a great influence over reason and conscience, and we say, that the responsibility of each man is in proportion to the degree of light which illumines his reason, and his conscience, provided his ignorance be neither directly or indirectly voluntary. We say, therefore, that God will demand an account of the error transmitted by education. He will not ask it so much from those who are deceived, as from those who deceive. We say that the *great* culprits are those who *first* troubled the course of the divine stream of truth.

We shall understand this truth better if we cast a glance on the assemblage of historical facts that have reference to it; for history demonstrates that the first culprits were not ordinarily the depositaries of domestic, but of public authority.

Parents, as a rule, love their children too much to deceive them willingly, but the supreme power, that which disposes of the strength of a people, is always exposed to a supreme temptation against the truth. And

why is this ? It is because truth limits power; "Art thou a king?" asked Pilate of Jesus Christ. "Yes, I am," Jesus Christ answered to Pilate, "But my kingdom is not of this world, in which I have come, that I should give testimony to the truth."—(John, xviii. 36, 37.)

But how is Christ then a king? Because he came to found *in* this world the kingdom of truth which is not *of* this world; because he came to make truth reign over mere force. Hence the impatience of the powers of the earth in presence of this importunate truth. Hence the difficulty with which the temporal power suffers, as a rule, the spiritual power, or the teaching power of the great Christian society. This is so because the latter, disarmed as it is, remains faithful, when all other resistances are fatigued and conquered, because it never cedes any of the rights of truth or of justice, and can always say to force: "Hitherto thou shalt come, and shalt go no farther."—(Job. xxxviii. 11.)

We do not deny that certain religious authorities have sometimes yielded to force or cunning, for it is from this very weakness that have come forth all national religions, and hence evidently false religions, because divine truth is essentially universal.

These religions, by becoming national, that is to say, dependent on national power, have corrupted religion. It is by breaking *the unity* with the traditional authority, that in all ages of the world religious error has been

born under the protection of the political powers of this earth. It is by breaking the chain of unity, with primitive revelation and patriarchal authority, that idolatry was born under the protection of the armed chiefs of the first peoples. The masters of rival nations did not wish any longed-for union with each other, not even religious union, and in place of the worship of God the Creator, the Father of the whole human family, they substituted the worship of national gods, divided among themselves as mortals are. It is then that God comes to the assistance of forsaken truth, by replacing the patriarchal authority by a more imposing one, whose voice could be heard by the national infidel powers. He raised, therefore, in the midst of the great empires, in the centre of the great nations, the living monument of a whole people, which he called his own.

The patriarchal authority was charged to lay the foundation of this monument, by the hands of the Father of believers, and the Mosaic authority was charged to complete the edifice.

In their constitution, in their laws, even in their very history, the people of God were a people who recalled the past, and a prophetic people, a real monument raised to the memory of primitive revelation, of the creation, of the fall, of the redemption promised and expected. Thus God caused all the great

nations to pass by the feet of this great monument. The Egyptians, the Assyrians, the Persians, the Greeks, the Romans, took possession in turn of Judea, and all heard these, the great voices of the past and the future, the truth of the original state of man and of the promises made, of the creation and of the redemption. We see also these great nations receive or bring to them this missionary nation of eternal truth, and we hear more than once the masters of the nations which successively ruled the world, confess, following the example of the little central people, the one true God of their fathers. It is thus that the Mosaic revelation worked a general good. The religion of Moses was national only as regards its politics, ceremonial and judicial proceedings. By its dogmas and moral law it was only the primitive and universal law purified from the stains of idolatry, for it was not only the natural moral law that preceded the Mosaic law, but also the supernatural law with faith in the future redemption, a law manifestly shown by the universality of expiatory sacrifices, profaned later on by paganism. Nevertheless the fidelity of some of the masters of the nations, to this general blessing, was but passing, and the powers continued, as they did after the rise of idolatry, to resist the truth.

Providence still persisted. It responded to the ingratitude of the world by the Christian

revelation, the third and last phase of the only revelation which fills every age. The authority of the Mosaic law only paled in presence of Him whom she expected, and who replaced her, as the prophets had announced, by the Catholic authority, by the power founded on these words: "Teach all nations. I am with you all days even to the consummation of the world."—(Matt. xxviii. 20.)

Since that time the spiritual empire was alone universal, and error was no longer master of the world. Error, it is true, did not continue with less ardor the great conflict which will only cease with the liberty of man in due time, and we still see religions, that is errors favored by national powers; spring up from their rupture with *the* religion. Call to mind the Arianism of the emperors of the East, call to mind Islamism, that barbarous Arianism, propagated by the sword of the Ottomans, call to mind Protestantism everywhere by the authority of kings and governments, themselves resting on that principle of national religion; *cujus regio, illius religio*.* Call to mind, in fine, rationalism, or rather see it at work among the people, whose governments it directs, and you will find it has the same pretension to enforce itself as a national doctrine and only tolerates the true religion on the same terms as the sects, that is to say, on

* Religion must depend under the government.

the condition of ceding to every law, no matter what it may be. Listen to the voice of this last great error, and you will find it repeating everywhere and always: I am willing to have forms of worship or religions, of which I am the master, but I do not wish for that religion whose supreme pontiff has said: "It is better to obey God than man."—(Acts, v. 29.) I do not wish for that religion whose *non possumus* troubles my supreme power.

You see that it is always at the instigation, or under the protection of public authority impatient at the yoke of truth, that all religious errors have been propagated, and that the truth was veiled, hidden and stolen from nations. And what is it now-a-days that prevents the truth from reaching freely the people of Asia, of China, Japan, Tonquin, and so many other populations of Asia and Africa? The temporal power, the empire, the sword.

What prevents the truth from reaching freely the people of the East, and especially the Musselmen? The temporal power, the empire, and the cimeter.

What prevents it reaching the schismatics of Russia? The Czar, the empire, the sword.

What, again, prevents the truth from penetrating among the sects of the North? The temporal power, force, the sword.

What often prevents the truth from reaching those souls who live in the midst of Christian and Catholic nations, if not the power of

the State, when it takes possession of the instruction of generations, forbidding every doctrine that is not official?

Truth has, indeed, always and everywhere, apostles willing to suffer and to die for her; nevertheless, it is certain that if she remains hidden to the majority of so many nations, it is solely through the awful abuse of human power, which wills no other forms of worship, no other gods, but those which are its servile tools.

The depositaries of power are therefore in this case the great culprits.

But what is the degree of responsibility of those who are deceived? We have already answered this question. The degree of their responsibility corresponds to the light they have received. Truth indeed is one; and there can be only one true faith, as there is only one true God. There can be no salvation for any one who rejects it, for any one who voluntarily lives out of the true religion. "Nevertheless, we must acknowledge," says Pius IX., "most certainly that those who are in invincible ignorance with regard to the true faith, are not guilty before God. And who will have the temerity to mark the limits of this ignorance which may depend on the character and diversity of peoples, of countries, and on so many other circumstances."—(Allocution, Dec. 9, 1854).

This temerity, however, exists and we have

heard it said more than once, that invincible ignorance and the good faith which accompanies it, can be conceived to exist among infidel nations, but how can it exist among Christian nations? And if it can exist among ignorant people, how can it exist among the educated? These words we heard once addressed to a priest who was a stranger, and they made him smile. He explained himself by saying: "I was a Protestant clergyman, and hence had some education; nevertheless, during many years, I had no suspicion of being in error. I only knew the Catholic Church, the true religion of our fathers, the true Christianity, by the lies of my masters. I have not lived one minute in bad faith. As soon as the light began to dawn on my soul, I fell into doubt, and without delay I set to work to find the certitude, which I found in the bosom of unity."

How many young people educated in rationalistic families, imbued with anti-christian lessons and reading, have only seen the light dawn in their souls, but very late in life. On the other hand, we must take care not to see good faith, where it no longer exists. It is difficult, we grant, for it to last long, where the truth speaks loudly and resounds on all sides.

We shall never forget the gratitude of a noble English lady towards a priest who had the courage to tell her this fact at her own table, in not very flattering terms, but in

words full of charity. What I relate took place in London. The conversation turned on the question of good faith, and the principles that I have just laid down were announced. The lady, who knew enough about Protestantism, and the Catholic Church to be able to compare them conscientiously, adopted with great eagerness the maxims which seemed to dispense her from making painful sacrifices. The priest, of whom we speak, perceived this, and said to her with great kindness but clearly: "Madam, what you say is true in itself, but no longer true with regard to you." As much as to say: you are no longer in good faith. These words remained in her heart, and a year had scarcely passed when this lady crossed the sea to thank her former guest, whose rude compliment had made her reflect and pray, and thus return to the faith of her fathers and to the sacrament of life.

Good faith in error supposes invincible ignorance, and how could ignorance be invincible in the presence of living, speaking and well-known truths?

II.

HOW WHAT IS CLEAR TO THE LEARNED IS ALSO CLEAR
TO THE SIMPLE.

Is it enough to be a man of talent, and even a learned man, in order to be wise? No; a man is only wise when he makes a good use

of his mind and of his science, that is to say, when he uses them to attain his end. But what is the *true end* of man. It is clearly his *last end*. The other lawful objects or ends which he ought to seek here on earth, are not and cannot be but the means to insure the last end, the *end of ends*. Reason therefore can easily understand the definition which the Holy Scriptures give of the supreme wisdom in which we should participate according to our measure. "*Attingit a fine in finem fortiter, et disponit omnia suaviter*;" "She reacheth from end to end mightily and ordereth all things sweetly."—(Wisdom, viii. 1.)

Now the doctrine or science of the last end and of the means to attain it, is called religion.

It is needful therefore to know with certainty the true doctrine about the true way of the true end of man, in order to make good use of all other sciences, or, in other words, to be wise.

But before showing you that the unlearned possess this certainty, as well as the learned, and therefore that the former can be as truly wise as the latter, I wish to take an account with you of what we have already proved, and to sum it up in a few propositions closely united together.

This is the first:

Certainty about religion must necessarily exist for the human mind, and it is evident that to deny this certainty, is not only to deny God, but to deny reason itself.

We have already* proved this truth, and a great orator,† formerly somewhat sceptical, but since enlightened by age and reflection, saw it, and most justly remarked, when speaking before the legislative chamber of France, that doubt in religious matters was the shipwreck of human reason.

The second proposition is as follows:

To arrive at certainty in matters of religion, the human mind has always demanded, still demands, and will ever demand, the testimony of God, or the teaching of revelation. It is clear that it is right in demanding this.

You have already seen the reason of this.‡ when I satisfied myself with proving the *evidence* of this fact, by citing the explicit avowals of the great men of all ages and nations who with one accord have acknowledged it. M. de Sacy, in the "*Journal des Debats*," lately recalled this fact to M. Salvador when he wrote to him: "Religion never came forth from philosophy." This cannot be called in question. Always and everywhere, man has desired to hear God, about God, and divine things. When man refused to hear God, and when he refused to listen to the word of God he has given ear to the oracles of God,§ so true

* Pp. 92-93. † M. Thiers. ‡ Pp. 94-95.

§ "All the gods of the nations are devils," says the Psalmist. St. Paul also says that those who refuse to believe in the Spirit of God will believe in the *spirits* of error; *spiritibus erroris*. The founders of false re-

is it, that in religious matters the human mind cannot accept what does not come from a source raised above itself. Far from denying the supernatural, we see that man has constantly called out for it, and the genius of Plato, as well as the common sense of the poor, desire that some one should come from the other world to teach us what is going on there.

The third proposition is this: Human reason has never separated revelation from the divine teaching authority which perpetuates it, and reason is right in never separating these two facts which are necessarily united. Here there is a fact and a right. The fact is self-evident, religion and priesthood are holy things which are co-relative always and everywhere. We have already proved the right in showing what it ought to be.*

We will only add a few words to what we have already said. Of what use would be legislators and laws if the codes of laws were abandoned to themselves, without the judicial authority which necessarily corresponds to them? What would it avail, if God had given the law of the last end to religious society, if He had abandoned this divine code of our

ligions did not believe in themselves, as did the founders of philosophical schools. No, they were deceived by the revelations of superior but fallen spirits. This has been the chastisement of their revolt against God and against unity in revelation.

* P 100

destiny to itself. That He has abandoned the material world and its laws to the disputes and researches of the learned can be easily understood, because this world goes on without us, and without suffering from our ignorance, obeying necessarily its own laws under the impulsion of the Almighty, but that God should have abandoned to itself the law of the spiritual world, the law of souls called to accomplish it freely, without giving it an organ that corresponds to it, and an authority that keeps it and explains it, this is what cannot be conceived, it being impossible that God should be less wise than the legislators of this world. Hence it is that the religious history of all ages protests loudly against this dream.

The fourth and last proposition is that: The divine teaching authority does not wait to be sought after by the human mind, but that it comes to the mind first itself, gives evident proofs of itself, and hence of the divine revelation which it guards and perpetuates.

By the simple enunciation of this last proposition, you see that if proved true it resolves by itself and at once the whole religious question. Hence I have only given the other three propositions to make you judge from the stand-point of reason of which we have already spoken*, and to pre-

* P. 100, and the following pages.

vent your abandoning this, as so many unfortunately do, who fear to see too clearly. We must now, therefore, prove this last proposition which is a most important and decisive one. It will make us understand that what is evident to the eyes of the learned, is also evident to the eyes of the ignorant.

But have we not proved this already? That the religion of the Scriptures is revealed by God, that it is evidently proved to be divine by the very fact of the authority of the Church, which guards and perpetuates it—is not this the thesis that I have been maintaining, and which I terminated by defying your reason to refute it?*

It only remains for me, therefore, to show you how Providence has put this thesis within the reach of all, and how it can easily be understood by all.

To prove this thesis, we must strip it of the character of a problem to be resolved by study and give it the character of a living answer to the great question of our souls, the character of a living doctrine, which presses itself on our attention.

We have already seen that all religion, true or false, is inseparable from the authority which gives it life. What we advance here is that the authority which perpetuates the true religion, besides being the only one that proves

* Ch. ii., § II. and § III.

its divinity to reason, is the only one that gives this proof to reason by asking of it two conditions—to hear what it has to say, and to look at what it shows. What we affirm is that the authority which perpetuates Christianity in the world is the Catholic Church, saying to human reason: “Hearken, O daughter, and see.”—(Ps. xliv. 11.) Listen to what I say to you, and look at what I show you, and at what I am. In doing this the Catholic Church gives to reason such a peremptory proof of the divinity of the Christian revelation and of its own mission, that reason, in order to verify this proof, has no need to have recourse to any other sources than to the testimony which she hears and the fact which she regards. What we affirm here is that Jesus Christ having said: If you will not believe my word believe my works, for it is they that render testimony of me. The Church has manifestly the divine right to say: Believe the testimony I render to Jesus Christ, for I am the greatest of his works. In fine we affirm that the light of reason, such as is possessed not only by the learned, but by all men, suffices to any one who looks at and hears the Church to make them recognize in her with certitude the divine leading authority on earth. We say that the meeting of reason with the divine teaching authority, a meeting which occurs, always, everywhere, and to all,*

*Pp. 104-107.

we say that this simple meeting suffices for reason to recognize the divine authority, and that with certainty, provided that it regards and listens attentively.

And why is it sufficient for reason to look ?

Because the facts that this authority shows, facts which constitute its proper characteristics, are well-known, avowed, actually existing and fully demonstrative of its divine origin, and of its divine institution.*

Is not this what we have already seen concerning its unity which has existed in all ages ? Do not say that in order to prove this, it has been necessary to do what all cannot do; namely, to devote one's self to biblical studies; for it is false to say that the study of the Bible is necessary to arrive at full certainty about the great facts which are more clear than the light of the sun, which show forth our religion as ancient as the world, and which Bossuet proves in these words: "To be expected, to come, and to be recognized by a posterity, which lasts as long as the world, is the character of the Messiah in whom we believe; Jesus Christ was yesterday, is to-day, and is till the end of ages."—Must we have recourse to historical studies, properly so called, to critical researches to know with certainty what was the

* We have shown the theological bearing of this truth in our "*Lettres theologique*," (1ere lettre) and in "*Le Pontificat de Pie IX. et les erreurs contemporaines*." But this does not regard you, as you do not as yet believe.

series of great empires up to the time of Christ, and that there have existed towns called Babylon, Niniveh, Susa, Sparta, Athens and Rome? No, because study is not the less superfluous to give us certainty about such notorious facts, separated from us by time, than it is superfluous to give us certainty about other notorious facts, separated from us by space. The distance of time and space are equally powerless here to shake our certainty; it is as impossible for good sense to doubt the past existence of Niniveh and Babylon as it would be to doubt the actual existence of Pekin and Calcutta. Now, the series of these empires is less proved than the course of religion throughout these empires, and the memorials of the first cannot be compared either for antiquity or clearness to the memorials of the second, the biblical memorial of the two testaments, whose splendid harmony shines brightly, not only to the eyes of the learned but is tangible to the most humble Christian, when the Church does for him what Christ did for the disciples of Emmaus. When the Church makes the Christian touch with his hand, as it were, all that is found in the Scriptures written about himself, and all that is found therein written of the Church. It is therefore true that the simple encounter of the Church with reason suffices here to give certainty, for the Church shows us on one side the wonderful and ever-existing fact of her

unity mistress of all ages, that is to say, of her perpetuity, and on the other side, the light of reason, such as it exists in the least learned of men, suffices for him to see clearly that God alone is capable of beginning and conducting, of conceiving and realizing, of predicting and accomplishing a design in which all ages are comprised.

But if the mere encounter of reason with the living authority of the true religion, suffices for the former to make it recognize the latter in the supreme unity of time, or in the superhuman perpetuity of the faith; if the light of reason alone is sufficient for every man to make him comprehend the divinity of this great fact, reason is also, and with greater reason, sufficient to make him comprehend the divinity of another fact which the Church likewise shows herself and in herself, the fact of unity, mistress of all space, or the fact of Catholicity. Yes, reason, in presence of the Church is sufficient for man, if he will listen to what the Church tells, and look at what she shows him, to see with evidence, 1st, that Catholicity is a living fact; 2d that it belongs to the Church alone; 3d, that it is supernatural and that God alone can be the author.

What does the Church affirm when she calls herself Catholic? She affirms that she is a doctrinal power of universal expansion; a spiritual and social power, independent of the empires of the world; which knows no

boundaries, which sends apostles to all nations, who confirm when needful their doctrine by the testimony of their blood; that its universality is grounded on the centre of unity, on the authority of a Supreme Pastor, to whom all the bishops of the two hemispheres show obedience, as to the successor of St. Peter, as the Vicar of Christ; that this universal religious society, this great family of souls, has children among all the races of the world; that its sacrifice is offered in every clime; that its faith is confessed in every tongue.

This is what the Church affirms when she declares herself Catholic.

Now, we can confidently assert that this fact is manifestly of such a nature that it could not be affirmed with impunity for a single hour, were it not notorious, striking and incontestible.

This was admirably shown by the good sense of a poor laborer, who, when asked if the priest did not deceive him and the other parishioners by preaching to them the universality of the Church, answered, "The priest would not be able to do so long."

And it is a fact that no sect has dared to appropriate to itself the title of Catholic, although there would have been nothing more easy than to say: It is we who are Catholics, and that truth, moreover, evidently clings to this quality of Catholics. On this occasion, as on hundreds of others, all the calculations

of ambition or of policy have given way before the invincible conscience; and all innovators have seen, though obscurely, the absolute impossibility of a like usurpation. Like that Book of which she is the sole depository and sole lawful interpreter, the Catholic Church is invested with a character so great so striking, and so inimitable that no one has ever dreamt of calling in question her name against the voice of the conscience of the universe.*

You see the Count de Maistre renders in the language of genius the common sense words of our laborer, and you see that the same light shines at once in the eyes of the ignorant and of the learned.

But as there are minds whom this light wounds, because the brightness of Catholicity is troublesome to them, since it proves to them that *they ought* to believe, and they *do not wish* to believe, they try to obscure this brightness, in the name of all that detaches itself from this incomparable Catholicity. They go so far as even denying it in presence of the Greek schism, of the schism of imperial Russia, of the royal English or Prussian schism, of the Protestantism of the different German, Swiss, or American States. But how is it that they do not see the impotence of political, schismatic, or Protestant powers to destroy or ob-

* De Maistre. Du Pape, liv. iv., chap. v.

scure Catholicity even among themselves? The Church does not depend upon kingdoms, and the blind love of the confusion of these two powers is necessary not to see that the Church is full of life in Germany, in England, in Russia, in the United States, and everywhere, since her children die for Jesus Christ in empires still subject to the power of the persecutor.

Here is a fact; does anything like it exist on the earth?

Where is the Anglican Church, except in England and in the English colonies, subject to the *doctrinal* power of the parliament of the most gracious queen of England?

Where is the Muscovite Church, which calls herself orthodox, though no one gives her this title, except there, where the holy imperial synod holds its imperial and spiritual sway?

Where are the Protestant churches which have not been organized by the state or with the approbation of the state? If they wish to be independent of the state, do we not see them show their hollowness by falling into doubt, by becoming mere opinions, only adopting a rationalism scarcely masked by the Scriptures? Have we not, moreover, seen and published in another place* the public avowal, which they themselves make of their impotency to agree in *any one profession of*

* See the *Masques Bibliques*.

faith whatever. M. Guizot desired them, it is true, to agree at least on the existence of God, on the creation of the world, on the fall of man, and on the redemption by Jesus Christ, but this desire, which made M. Guizot draw near to the true religion of his fathers, sufficed also to have him deprived of any government in his Church. The Evangelical Alliance no longer agrees on anything at all, neither about the divinity of Christ, nor about the redemption of the human race, nor about the creation of the world. God himself is to it a question, as He is to all rationalists. It cannot lay its hand on the Bible and say: I believe all that is contained in this book, for it no longer believes in the inspiration of the Holy Scriptures. The only act of faith which its members who still believe in the Bible can make is: that in presence of the continual variations and perpetual divergences of our Churches in the interpretation of this book, *I believe that I do not know what it wishes me to believe.*

Catholicity or universality is only the expansion of unity. Far, therefore, from showing a shadow of Catholicity, the diffusion of Protestantism is only a wide-spread division. It is the continual war against Catholic unity, and nothing else. How is it that M. Guizot does not see this?*

* When we spoke (page 9) of the powerful voices which were raised up in numbers, among the members of the Catholic Church to defend the divinity of Christ,

But do not other religions exist besides Christianity which can pretend to universality? And is it enough for common sense to listen to the voice of the Church and to look at what she shows with certain knowledge that there is no universal Church in the world except the Catholic Church? What is there besides Christianity?

There is Paganism, Judaism, Islamism. I will show just now why I do not add rationalism. In the meanwhile, the Church proclaims notorious, public, and striking facts, when she asserts that these religions are not Catholic, that they possess no universal doctrinal power.

against the attacks of a school or a doctrine of which M. Renan has made himself the champion, and spoke of the weakness of the rare protestations of Protestantism against this new form of Arianism, we did not comprise among the latter the protestation of M. Guizot which was made much later, for M. Guizot rarely writes anything that is feeble. But if there is no weakness in what he says, is there not weakness in being silent on what he is silent? He speaks of the essential dogmas of Christianity which he finds in the Holy Scriptures, but he discovers in the Scriptures neither the Church nor the Eucharist, that is to say, the divine and living constitution of Christianity itself; he makes no account of the Eucharist, the perpetual sacrifice of the new covenant, the very heart of the Christian religion. It is with confidence that we here offer these pages of this little work to M. Guizot, in which we consider the divine testimony which the Scriptures render to these two great works of Jesus Christ, and the testimony, not less divine, that these works themselves render to the Scriptures.

Far from having been, or from ever possessing a universal doctrinal power, Paganism never thought of claiming this, and in no wise claims it at present. Nationalism has always been one of its characteristics. The gods of the nations were obliged themselves to receive the right of citizenship in order to be received by other nations. Wherever Paganism still exists it is marked with this sign of untruthfulness, truth, as we have said, admitting of no limits or frontiers. When have the idolaters of the ancient world, the Egyptians, the Assyrians, the Persians, the Greeks, the Romans, ever thought of spreading the truth among other peoples? And when have the idolatrous worships still existing as Brahminism and Buddhism ever had the idea of sending us the light? I see the army of martyrs that they have made, but where are the martyrs they have had?

It is manifest also that Islamism is not a universal doctrinal power. It is only the worship of a race, or of certain races. It has only found its way among nations of the same clime. It passed from Asia to the idolaters of Africa, and sought the East of Europe, only to be convinced of its impotence, for it died when it came in contact with Christianity. The very sentiment of Catholicity is wanting to it, as well as the doctrinal catholic power. It has shown in fact, zeal for conquest, but when has it had the heart to send out apos-

bles? What it has had the heart to do is to stifle the voice of the apostles of the gospel, to put them to death in order not to witness the divine spectacle of thousands of Mahometans coming to Jesus Christ at the voice of a Saint Vincent Ferrer. They have had the heart to pierce the lips of a Saint Raymond, and close them with an iron link, in order to choke his voice; to reject with fear the proposition of a Saint Francis of Assisi, who offered the famous Sultan Meledin to cast himself into the fire with the ministers of the Koran in order to prove to the Mahometans the divinity of his master.

Judaism is still less careless than Mahometism about the general propagation of its faith. It has no longer the spirit of proselytism of Moses. The Mosaic religion belongs to the unity of revelation, as we have seen, but Judaism has broken the chain of this unity when it refused to acknowledge the accomplishment of the promises made to its fathers. It is only a mummy of Mosaism. It preserves itself, but only in its tomb.

No, nowhere outside of the Church do we see even the shadow of a universal doctrinal power, and the facts which prove this are so clearly of the order of those which do not require proof, that the Church has only to speak of them in order to prove to the most ignorant man that to her alone belongs the incomparable character which distinguishes her.

But is the fact which constitutes this character as visibly divine as it is visibly existing? And was Bossuet right to say of this fact of Catholicity of time and space, of this fact of Catholic unity which embraces all ages and peoples: "Besides the advantage the Church of Jesus Christ has in being alone founded on miraculous and divine facts which have been fully detailed, without the fear of a denial, at the very time they took place, there is for the benefit of those who did not live in those times a miracle always existing, which confirms the truth of all others."

You will ask me here, where is this miracle, where is this manifestly preternatural, supernatural and divine work?*

Have we not already challenged your reason, to fail to see it, in the unity which is mistress of all ages?

And you ask me now, where is the manifestly divine work in the whole of Catholicity, in the doctrinal unity mistress of all ages and places?

This very question proves to what point the works of God, when permanent, cease to strike our inattentive, distracted, and troubled minds, which are blinded by the senses. You ask me where is the miracle here, the work marked with the visible seal of divinity? But

*. It is in this sense that Bossuet here employs the word miracle, and not in the rigorous sense of the word, which means a passing, exceptional, divine work.

answer me yourselves: Have you not seen nationalism, and often something far more restrained, still characterize all the sects? Do you not see that the most powerful of the false worships have never been more than the religion of races? Do you not know that the greatest philosophers have only produced schools, and that these schools have rarely formed two disciples who agreed with each other? And it is in presence of these continual and ever-powerless efforts of the human mind to produce religious unity in the intelligence—it is in presence of the impotence of man to bring forth aught else but division, that shines forth a doctrinal authority manifestly Catholic in all times, manifestly Catholic in all places, announcing and causing the same faith to be confessed by the ignorant as well as by the learned of all ages and of all nations; and you do not see here *the finger of God?*

You will seek perhaps to justify your resistance to this light by a last comparison, and you will say: "I grant that the doctrinal authority of the Church is alone Catholic or universal, but by the side of the authority of the Catholic Faith, there is the authority of rationalism, there is the universal or Catholic incredulity also, since infidels exist everywhere."

Vain comparison! A doctrinal authority must teach a doctrine, and if rationalism knows

how to doubt and to deny, it has nothing to affirm as its own. Far from having a religious doctrine, it has not even found its God!

The end of authority is to produce unity, and rationalism has never produced the shadow of any kind of religious unity. Every free thinker adheres provisionally to his opinions, until they are worn out, but where is the rationalist who has ever succeeded in uniting in a stable manner, two minds in the same opinion about God, the world, and man in his origin, end and course?

Rationalism knows so well its weakness here, that in despair it has gone as far as protesting against every form of symbol, that is to say, against all *certain truth*. Truth, it says, is essentially progressive, which means to say in its language always *changing*. This is formally to assert, though in deceitful words, that there is no truth, since as it is always *to come*, it can never *actually exist*. What is, therefore, this progress of truth? The progress is *nothing*. Rationalism clearly hates the light: *Odit lucem*.

But if the most powerful of errors confesses its impotence to submit intelligence to one and the same truth, how, once again, can you explain *without God*, the submission to the *same faith* of a multitude of powerful and well-educated minds, among all nations and ages? Rationalist, you cling to your own thoughts, you will tell me, but what does this prove?

Stronger minds than yours have clung to their thoughts also, but these were not the less found vain. "*Evanuerunt cum sonitu.*"* But if your adhesion to your own thoughts proves nothing, behold an adhesion which proves something; behold the chain of great men adhering firmly to the same idea, revealed by a word not their own, but which has ravished them; see St. Paul bowed down before it, because it does not come from him: "The gospel which was preached by me, is not according to man, for neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ."—(Gal. i. 11.)

Look at Denis the Areopagite, conquered in his turn by this word which had conquered the Apostle; consider the philosophy of Greece which at last acknowledged its master; behold Justin of Rome, Ignatius of Antioch, Cyprian of Carthage, Hilary of Poitiers, Ambrose of Milan, Augustine of Hippo, Chrysostom of Constantinople, Jerome in the desert, the two Gregories of Nazianzen and of Rome, Lactantius, Boetius, Vincent of Lerins, Cassiodorus, Alcuin, Anselm, Bernard, Thomas of Aquin, Dante, Bacon, Gerson, Suarez, Pascal, Descartes, Leibnitz, Bossuet, de Maistre, the great minds of all nations, enlightened, submissive to, and elevated to the furnace of light where their genius found

* "They vanished with a noise."

its flame, and it is in presence of this spectacle unique in the history of the human mind, that you ask, where is the miracle? But it is our turn to ask you what right you have to deny the work of God in all this. As for ourselves, we deny you this right, *because reason obliges*, and because it shows us clearly in the marvellous fact of Catholic unity, the work of Him, who alone has the power of submitting all intelligences to the same light; "Bringing into captivity every understanding unto the obedience of Christ."—(II Cor. x. 5.) "For obedience to the faith of all nations for his name."—(Rom. i. 5.)

Incredulity is very natural, very human, since it is the spontaneous fruit of pride and of the passions, of religious ignorance or of self-sufficiency. But that the greatest minds of all ages and of all places should agree in submitting to the same faith, and that in spite of the varieties of times and of men, again I say, this fact is not merely human. If the faith modified itself according to the ideas of the world, if it accommodated itself to times or circumstances, always bent but never broken, then one could still understand that it could, by mere human means, prolong its empire. But every one knows that the Catholic faith does not change, and that indefectibility is as clearly one of its characters as perpetuity and universality. This very indefectibility, with which the makers of new religions have at all

times reproached the Church, ever young because she is immortal, causes it to see these religions arise, grow old and die. As yet this indefectible faith, far from suffering from the progress of ages and of sciences, finds in them ever new subjects of triumph. What dogma has suffered from discoveries, whether physical, astronomical, geological, archeological, or ethnographical? None. If you doubt this, ask a Descartes, a Kepler, a Copernicus, a Galileo, a Cuvier, a Deluc, a Champollion. Far from growing pale in the presence of the torch of science, the faith which is mixed up with everything, finds everywhere magnificent and unexpected confirmations. Is this human? Does not this fact of the indefectibility of the faith, always in harmony with the new lights of science, reveal at one and the same time, Him who is the God of faith as well as the God of science? "The Lord is a God of all knowledge, and to him are thoughts prepared." (I. Kings ii. 3.) What is evident regarding the unity of faith in all places and times, and regarding its unity in itself, or its indefectibility, is equally evident regarding the social unity which is inherent to it, and which sustains it. The unity of Catholic society is manifestly supernatural. Is it not with great difficulty that the masters of the most powerful kingdoms, supported by legions of warriors, maintain *their authority*, that is to say, *the national unity of one state*? And here we have

a power universally disarmed making itself universally obeyed by a powerful hierarchy organized among all nations, and consisting of all nations, preserving by its word only the unity of a society of two hundred millions of men in the two hemispheres, the only society that has existed for twenty centuries, amidst the successive ruins of all others; and in presence of such a fact, one has the blind folly to seek for the causes of it on earth.

Rationalism, however, is not so blind as it seems to be. For whence does it happen that, kind, tolerant, and well-disposed towards all the sects, and even towards worships that are not Christian, it cannot dissimulate the aversion with which it is filled against Catholic unity alone. And this aversion is constantly shown by its words and acts, by a constant odious and systematic silence of all the glorious deeds of the faith. Whence comes this deep-rooted aversion? How is it possible to hate the Mother of so many great men, of so many great works, of so many heroic virtues, the Church of the Martyrs, of the Fathers, of the Doctors, of Virgins devoted by legions to the most sublime sacrifices of charity, the Church which has made the world Christian, the Church which in its inexhaustible force has always blood to shed for the salvation of men, and which sheds it actually in our times in the extreme East as she did in the first days of her Apostolate? Once again, I ask why does rationalism not

only hate, but keep all its hatred for this Mother of souls and of nations? The reason is, that outside of the Church it only sees man everywhere, the work of man, and hence its own work, but in the Church it encounters the superhuman, perceives God, feels a superior power that man cannot bend, even if he held in his hand all the sceptres of kings and all the passions of men. It is this that makes rationalism revolt, because the apparition of God troubles it, and it does not wish for a sovereign Master, for him who commands and judges. Thus it is that the same light which attracts some irritates others, and thus gives a two-fold proof of its divinity.

But it remains for us to show once more with what ease the man who is the least instructed acknowledges God in the splendor of his work.

The true sage of Geneva, St. Francis of Sales, shows in one of the greatest of his works, in his "Treatise on the love of God," how promptly the human mind recognizes the true, living, and only God, when revelation manifests Him. This is so because the human mind is itself created to the image of God, by its nature has an inclination for its Father, and hence it suffices to show Him to the mind for the latter to feel drawn towards Him, as the loadstone is drawn to the magnet. This is so true that the minds of children themselves seize nothing more quickly or more keen-

ly than the idea of God, and nothing is more easy to a mother than to further grace, and to cause the adoration and prayer of a child to mount to heaven.

Now, just as it is easy for the mind to acknowledge the one true God, so is it easy to it to recognize the divine character of His works.

Ask the ignorant man as well as the learned, what our mother the Church requires from all of us; if the true religion can change with the opinions of men, if it ought not to be immutable, the same to-day as yesterday, the same to-morrow as to-day, the same in the past, present and future. Do you not know beforehand what answer you will receive? Simple common sense, therefore, knows when its attention is roused, that unity of time, or perpetuity, is one of the characters of true religion.

Ask the uneducated man if the divine truth can accommodate itself to the ideas of nations, if one can believe in one way in Paris, in another way in London, Rome and Jerusalem? And you will see that he knows that if the truth is not universally received, that if it is rejected by the malice of man, nevertheless that it cannot bend to the caprices of men and nations, but that it must be everywhere the same, one in extension as in time, universal by its nature as it is perpetual. You will see that he will understand, in his own fashion,

that truth cannot have limits, and that the defenders of purely national religions are politicians without conscience.*

Ask the uneducated man again if the divine teaching authority can alter the truth which God has confided to its care, and if it is possible that God, having established it to teach us, will ever permit that it lead us into error? You will see clearly by his answer that he understands that a divinely instituted authority must be divinely sustained and assisted, and hence divinely faithful in keeping the deposit that is confided to it.*

It is true, therefore, that every reasonable mind, although completely deprived of in-

* Paganism made religion depend on the State. It confounded the priesthood and the empire, and knew nothing of the destruction of these two powers. Does not the affectation savor of Paganism, that makes the sects, and especially the Masonic sect, give to the centre of Catholicity the title of a foreign power?

* Divinely faithful, or infallible guardian. This is infallibility, the scarecrow of the doctors of shallow science. Ask them what it is, and you will see that they do not know. As usual they despise what they are ignorant of. The only object of the infallibility of the Church is to preserve the revealed truth; infallibility does not create truth, but preserves it. It is therefore the fidelity divinely promised to the teaching authority divinely established to preserve the deposit of revelation. When God said *Docete*, "teach," He could not fail to say also *Vobiscum sum*, "I am with you." Infallibility, therefore, is the grace of state necessary to the religious authority, *gratis data propter nostram salutem*, "freely given for our salvation."

struction, recognizes without difficulty, without labor, as by a divine instinct of the truth, provided its attention be drawn to the fact, that the true religion, or the true divine teaching authority, ought to have *the great character of God Himself, unity*; unity of time or perpetuity, unity of place or universality, unity in its teaching, that is to say, in the doctrine which it perpetuates, or in other words, indefectibility.

But what is the authority, speaking with power, and marked with the great sign of unity in doctrine, in place, and in time. Has not this triple unity a common name by which she is known by the entire world? Is it not called Catholic unity or Catholicity? now, it is this triple unity, or this character really Catholic, remember it well, that the Church *shows us herself in herself*, and which thus causes to be comprehended at the same time by the uneducated as well as by the learned, as possessing a threefold certainty and a threefold divinity.

It is therefore true that it suffices for good common sense, to find itself in presence of the Church, that it is sufficient for the mind to hear it, and see it, to listen to what the Church teaches it, and to regard what the Church shows it, to relish the full truth of these words of St. Augustine: The name of Catholic which the Church bears, this name alone says all that is necessary to keep me

in her fold. "*Tenet me in Ecclesiæ gremio ipsum Catholicæ nomen.*" And why does this name say all that is necessary, why is nothing more required to make every one comprehend the decisive analysis of the faith? * Because the name Catholic is *manifestly* the name peculiar to divine truth on earth, and because this name is *manifestly* well deserved. Yes, manifestly, for it expresses a fact so constant, so living, so undeniable, that no one will think of disputing it with the Church *against the conscience of the universe.*

To blush at this word it is necessary to have more than weakness of heart, it is necessary to have weakness of mind, or in other words to be an imbecile, and yet people are found to do this, especially at those epochs of pride and abasement of proud ignorance and ingratitude, in which the world, civilized by Christianity, attributes to itself the principle of its civilization, and tries to cut the roots of

* To analyze the act of faith, is to reduce it to the principles which concur to produce it. These principles themselves can be reduced to two; to the principle or motive of faith, and to the principle or motive of credibility. The motive of credibility is the reason or fact which makes us *see* that God has spoken, and that we *must* believe his word. The motive of faith is the infinite veracity of God Himself. We give expression to both these principles, when we say; I believe all that the Holy Church proposes to my belief, because God has revealed it to her. I only *believe* the testimony of God, but the Church makes me *see* by facts her divine teaching mission.

the tree whose fruits have nourished it; "the beloved grew fat and kicked."—(Deut. xxxii. 15.)

It is then that even the name of God disappears from laws and institutions, and that kings and ruling assemblies seem not to dare pronounce his name.

Are they afraid? Do they fear the thought of the judge of their works? We must think so, because kings are but men, and parliaments only assemblages of men, and man only fears the light when he does evil.—(St. John iii.)

On the contrary, whoever *seeks to know the truth in order to accomplish it*, recognizes it without difficulty, not only by the exterior and all divine brightness of its unity, threefold, supernatural, but by its interior and doctrinal lustre.

"If any man will do the will of him: he shall know of the doctrine, whether it be of God or whether I speak of myself."—(St. John vii. 17.)

This St. Vincent of Paul knew by experience, when he wrote to his missionaries who were preaching to the infidels, bidding them to be full of confidence, because the *good news* of which they were the bearers, the Gospel which they were announcing, was but the divine answer to the groanings of human nature. Yes, there is at the bottom of our nature, such as it undeniably exists in all men, yearnings and questions, to which Jesus Christ, ever

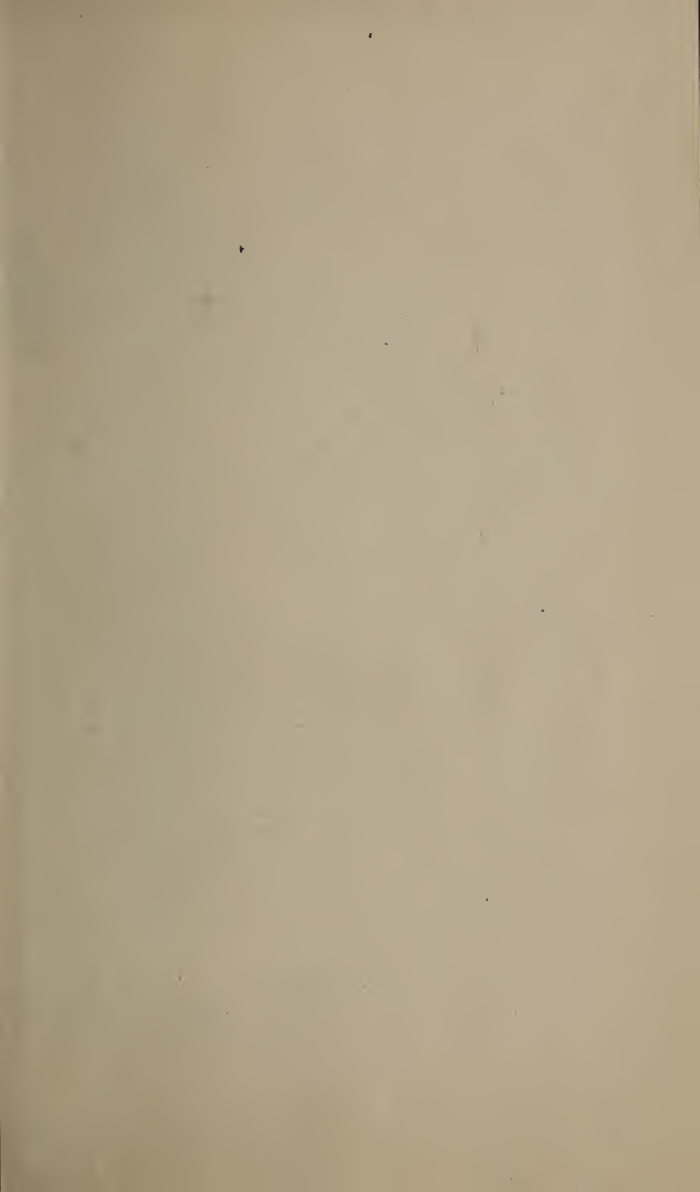
living in his Church, can alone answer, there is at the bottom of our nature an evil of which He alone tells us the origin, and to which He alone supplies the remedy; and the voice of Christ, who is ever living in the Church, answers to these yearnings and questions, points out the evil and the remedy with a power which proves its own origin, not only by the triple divine character with which we have seen it invested, exteriorly, but also by the action as sensibly divine, which it exercises within us, when it pronounces those words which God alone could speak: Taste and see; "*Gustate et vidite.*"—(Ps. xxxiii.)

But I will not develop here this new and inward proof of the truth of Christianity. I only wished to defy your reason not to see this truth with evidence. I have kept my word, and this is sufficient.

I will only exhort you to seek this inward and penetrating proof of the truth, where you will find it treated at length, for this proof will make the conviction of your mind go to your heart and even to the very bottom of your soul.*

* See "Le Christ et les antichrists," 3d part, Jesus Christ dans la conscience. Also "La Question Religieuse," C. ix. C. xii. C. xvi.

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